CANADIAN JEWISH REVIEW

Vol. I. No 1 TORONTO, ONT., NOVEMBER 4, 1921 TEN CENTS THE COPY
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Editorials

By Rabbi B. R. Brickner
Contributing Editor

1859—Gotthard Deutsch—1921

The Man

Toronto News

Organizations
Social and Local News

Late News Despatches

From All Parts of the World

A Jewish Weekly Newspaper For The Home

GREETINGS

Ottawa, Ont., 18th October, 1921.

George W. Cohen, Esq.,
Managing Editor,
Canadian Jewish Review,
119 Bay Street, Toronto.

Letter from the Hon. Sir Arthur Meighen, Premier of Canada, reads, in part:

Dear Sir:—The Jewish citizens of Canada have fully contributed their quota to the upbuilding and advancement of the country, and a Review devoted to the diffusion of news and views making for a more complete realization of the duties of citizenship will be a publication of great value. Jewish spirit and endeavor have given much to the world, and we may look forward to a still wider contribution in the future.

I wish the Review every success, and am,

Yours faithfully,

ARTHUR MEIGHEN.

Toronto, October 24th, 1921.

George W. Cohen, Esq.,
Managing Editor,
Canadian Jewish Review,
119 Bay Street, Toronto, Ont.

Dear Mr. Cohen:

I am very much pleased to learn from you of the early issue of the first number of the Canadian Jewish Review, one of the objects of which will be the assimilation of the Jewish people in Canada into Canadian life and citizenship.

Jews have played an important and distinguished part in the public life of England, and there is no reason why Canadian Jews should not become equally distinguished.

I shall want to keep in touch with the paper and with that object I shall be glad if you will enter my name on your list of subscribers.

Yours sincerely,

W. E. RANEY.

Ottawa, Ont., Oct. 25, 1921.

George W. Cohen, Esq.,
Managing Editor,
Canadian Jewish Review,
119 Bay Street, Toronto, Ont.

Dear Sir:—I am pleased to learn of the establishment of your weekly journal, and Mrs. Freiman joins me in extending to you, and all those associated with you in the venture, very sincere wishes for the fullest measure of success. I would like to add a word of congratulation on your having secured Rabbi Brickner to act as contributing editor. A man of sound views, a real zealot for the cause of our people, I am sure he will be of immense value in guiding the policy of your paper along the right lines.

Canada is a country of vast expanse, and our people can be found in almost every city, town and village from coast to coast. It is easy to appreciate therefore how essential it is that we develop a strong Canadian Jewish press. Our people must be kept in touch with each other, in touch with the many world events which interest them, and this is particularly true of the present time, when all eyes are on Palestine. Mrs. Freiman and I welcome the advent of your paper, and we anticipate finding in same, a real champion of the rights of our race, and one that will co-operate as such with the other Jewish papers already in existence in this country.

Faithfully yours,

A. J. FREIMAN.

Toronto, Ont., Oct. 21st, 1921.

George W. Cohen, Esq.,
Managing Editor,
c/o Messrs. Canadian Jewish Review,
119 Bay Street, Toronto, Ontario.

Dear Sir:—I enclose herewith my cheque for $3.00, being a year's subscription to the Canadian Jewish Review.

If the publication carries into operation the splendid announcement made, in the true sense of the term, then there can be no doubt as to its ultimate success.

You are at liberty to call upon me at any time if there is anything which, in your opinion, I can do to assist you.

Yours faithfully,

NATHAN PHILLIPS.

Edmonton, Alta., Oct. 25, 1921.

George W. Cohen, Esq.,
Managing Editor,
Canadian Jewish Review,
Toronto, Ont.

Dear Sir:—Your announcement that you are about to publish in Toronto an Anglo Jewish weekly newspaper will no doubt be received by the Jewry of Canada with a great deal of interest, and I sincerely hope that your undertaking will meet with every success.

Toronto undoubtedly stands badly in need of such a publication not only to keep the English-speaking section of the Jewish community in touch with Jewish affairs, but also to champion the rights of the community when the occasion requires it, which unfortunately occurs but too frequently. However, the usefulness of your publication need not necessarily be confined to the City of Toronto, and will, I feel certain, be received with enthusiasm by the Jewry of all Canada.

Yours very truly,

(Signed) H. A. FRIEDMAN.

Toronto, Nov. 1, 1921.

Mr. George W. Cohen,
Managing Editor,
Canadian Jewish Review,
119 Bay St., Toronto.

Mr. Dear Mr. Cohen:—I am very pleased to note that you are going to publish a Jewish weekly newspaper printed in English in our city. I most heartily welcome you and your enterprise and I am most hopeful that you will be very successful. There is no question that your paper will greatly help to stimulate the religious, philanthropic, civic and social interest of Jewish life in the community.

We shall be very glad to co-operate with you in every possible way, and we will be pleased to send you reports regarding our work.

Wishing you again every success.

Very sincerely yours,

E. PULLAN,
President, Federation of the Jewish Philanthropies.

October 31st, 1921.

Mr. Geo. W. Cohen,
Managing Editor,
Canadian Jewish Review,
City.

Dear Sir:—I am pleased to learn of the early issuing of the Canadian Jewish Review, and take this opportunity of extending to your paper a hearty welcome; an independent, impartial publication, that will truly represent the Jewish community, will fill a long felt want in the city. Wishing you every success in your enterprise, I am,

Yours sincerely,

(Signed) EDMUND SCHEUER.

CANADIAN JEWISH REVIEW

AN IMPARTIAL MEDIUM FOR THE DISSEMINATION OF JEWISH NEWS AND VIEWS

Rabbi B. R. Brickner, Contributing Editor. G. W. Cohen, Managing Editor. S. A. Freedlander, Advertising Manager.

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The Canadian Jewish Review invites correspondence on subjects of interest to the Jewish people, but disclaims responsibility for an indorsement of the views expressed by the writers. All correspondence must be signed with the full name of the writer.

Volume I. TORONTO, ONT., NOVEMBER 4, 1921 Number 1

EDITORIAL

CANADIAN Jewish history dates back to the period when France and England were engaged in their final contest for the mastery of the country. While the batteries of Wolfe were thundering at the gate of Quebec and Amherst was closing in on Montreal with an army from the south, there were to be found among the members of the latter's staff, the Commissary Aaron Hart, an English Jew, who had settled in the new land. Following him were other members of his faith. The first Jewish synagogue in Canada was founded in Montreal in 1768. Yet in spite of the fact that our history in Canada is coincident with its early beginning it must nevertheless be stated that the bulk of the Canadian Jewry, estimated at 150,000 souls, is of comparatively recent origin. At most they represent the second generation.

Canadian Jewry has as yet not created any real medium for its articulation and self-expression. This is particularly true of that second generation, who have become part and parcel of Canadian life and whose language medium is English.

The last twenty years have witnessed a very rapid increase in the Jewish population, and therefore one seeks in vain for an organized and functioning Jewish public opinion, as well as for a medium that may act as a clearing-house, where attitudes of mind and reactions to the problems of life that affect the Jew, both as a citizen and as a Jew, may find expression.

It is, therefore, most essential, particularly at this juncture when Canadian Jewry is beginning to find itself and when it is being called upon to play its deserved and important role in the affairs of "Catholic Jewry," that such an organ for untrammelled and unbiased self-expression come into being and will help mold a constructive Jewish public opinion. It will create and foster a constructive homogeneity among our different Jewish groups. To serve this end no better instrument could be devised than a newspaper, whose ambitions will be wholesome, whose columns will be open to all who have something definite to contribute, regardless of "ism" affiliation, which will not be subsidized by one party or individual in Jewry for the veiled dissemination of views. For this reason alone, if for no other, the entry of the Canadian Jewish Review into the field of Canadian Journalism is to be welcomed.

New Light on Old Values.

We are living in an era of the revaluation of old values—an era of reconstruction in the literal meaning of that term. Jewry the world o'er is undergoing elemental transformations, the like of which it has never before experienced. These conditions reflect themselves in the lives and institutions of Canadian Jewry, yet these conditions remain uninterpreted and in a sense their influence is but superficially recorded. The function of the Canadian Jewish Review will be to act as the recorder and interpreter of world Jewry to the Canadian Jewry and vice versa, articulating the reflex heart-beat of Canadian Jewry to "Klilal Yisroel."

Canadian Jewry itself in a local sense is awakening to a realization of communal self-consciousness. In the large and small communities societies are formed, institutions are erected as the expression of the feeling that "Kol Yisroel Arevim Zeh Bozeh"—"every Israelite is responsible for every other Israelite." The Jews of the different communities are realizing, too, that unity and harmony is essential to their progress and that the proper leadership, visioned and impersonal, must be developed if Jewish life is to be saved from drifting. Organization consolidation not merely on a local scale—but Canadian Jewry must call into being on a Dominion-wide basis, a form of responsible organization, whose constituency will be democratic and representative. Only such a body can speak in the name of Canadian Jewry and attempt a solution of the many internal problems that all Jewish communities have in common.

A responsible organization of this kind is a necessity for another reason, and that is to relate us to the state of which we form an integral part. Canada is in need of a constructive immigration policy that will develop the vast resources of this country. Millions of our brethren overseas are eagerly in search of opportunities. The immigration policy of the present government is one that is working extreme hardships on all those knocking at the door for entry. The Jewish immigrant presents unique characteristics. His peculiar case should be presented on the basis of its merits to the government in power, so that Canada as well as the Jewish immigrant, may benefit by his admission into the country. At the present time there are no organized facilities for the presentation of the Jewish side of the case to our government.

The question of religious teaching in the public schools, of which the Jews are loyal supporters, is a matter vitally affecting Jewish interests. The relation of the Church and State, in so far as legislation is concerned, is another one of those issues that are of moment to our community. On these and other similar issues the Jewish voice must be heard. The Canadian Jewish Review will serve to arouse Canadian Jewry to the seriousness of these problems and become the clarion through which the Jewish voice may be sounded, dispelling prejudices—prejudice oftimes the result of ignorance. The bulk of Canadian Jewry are at best but a recent acquaintance of their non-Jewish fellow-citizens. Non-Jewish neighbors do not know us—they do not understand us. To the Canadian mind our religious conditions and social group habits are foreign. It is essential, therefore, that we create a "rapprochement" between ourselves and our neighbors. It is vital to both parties that we should get better acquainted, for there is much that we share in common. If this is accomplished, prejudice will find no quarters in Canada. A newspaper, whose medium of expression, is the English language and whose interests are to acquaint both the Jew and the non-Jew with Jewish life, can become a source to dispel that ignorance, which so frequently we find displayed.

Justice to the Jew.

Yet the times are when the ugly head of anti-Semitism and discrimination camouflaged in various guises arises to create discord and hatred between citizen and citizen. The Canadian Jewish Review will be prepared to defend the good name of the Jew whenever it is unfairly attacked in high places and in low and to demand for our people not special favors but justice and fair play.

There are, and we admit it to our sorrow, occasions when it will become essential to play the searchlight of exposure upon those in our own midst, whose actions tend to reflect adversely not merely on themselves, but on the whole Jewish community. The non-Jews do not have a monopoly on lawbreakers and evildoers. They are unfortunately, for obvious reasons, to be found among Jews as well. It is an acknowledged fact that as a group we are characterized by the sins of the individual. Acknowledging this situation to be the case, it shall be the duty of the Review to expose and censure those in our own midst who are indifferent to our own good name by being inimical to public welfare and who for their own personal profit be besmirched in our own eyes as well as in the eyes of our neighbors.

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The Canadian Jewish Review will above all else seek to stimulate the Jew to develop the best that is latent in him for the benefit of Canadian life and citizenship as well as to the Jew himself. Fortunately it is the sincere desire of the Jew to become part and parcel of the glorious destiny of Canada and to help fashion that destiny by weaving into the warp and woof of Canadian life those strands of spiritual and ethical idealism that are our Jews' heritage.

B. R. Brickner.

AUSTRIAN ALPS SOCIETY OPEN TO ARYANS ONLY.

Vienna (J. T. A.)—The Austrian section of the Austrian and German Alps Tourists' Society, consisting of hundreds of thousands of members throughout the country, yesterday adopted without debate a resolution requiring all new applicants to membership to sign a statement that they and their forefathers were of purely Aryan descent, and were free from any trace of Semitic blood. A second resolution demanded the disolution of all branches of the society which have Jewish members.

THE WORKINGMEN'S BOYCOTT "JOINT" CONFERENCE.

Warsaw (J. T. A.)—Dr. Schohan, local director of "Joint" orphan activities, called a conference of press representatives to discuss questions of relief and to receive suggestions for its improvement, prior to his departure for America. Representatives of all newspapers and periodicals attended the meeting, but the labor press was not represented.

POLISH CATHOLICS IMITATE JEWS.

Warsaw (J. T. A.)—A delegation of the United Polish Greek Catholic Churches waited upon the President of the Sejm and discussed with him the question of organizing a Catholic Sejm Commission, similar to the Jewish, which would guard Catholic rights as the Jewish Commission does Jewish rights.

JEWISH ALDERMEN REFUSE TO WITHDRAW RESIGNATIONS.

Warsaw (J. T. A.)—The Jewish members of the Warsaw Municipal Council who resigned after the Council had refused to permit trade by Jews on the Saturday evenings prior to Rosh Hashonah and Succoth, have refused to withdraw their resignations despite the urgent request of the Warsaw Kehillah.

POLISH BOYCOTT AGAINST JUDOPHILS, AS AGAINST JEWS.

Warsaw (J. T. A.)—The anti-Semitic Polish Merchants' Society in Werhowa, Pomern, has entered a sharp protest against the sale by a Polish land-owner of a large estate to Senator Jewoloski, of Danzig. The Senator is a Christian who is known to be a friend of Jews, and the society declares therefore that the purchase permits of the influx of Jews into territories hitherto "uncontaminated."

POLISH PAPER WOULD BAR KEREN HAYESOD.

Warsaw (J. T. A.)—The local "Gazette Warsawska" protests against the activities of the Keren Hayesod in Poland, and urges that the Government prohibit the further exportation of money from the country by Zionists.

$360,000 FOR NATIONAL FUND.

London (J. C. B.).—The Jewish National Fund Bureau here announces that in the past nine months, it collected $360,000 for Palestinian purposes.

POGROM ORPHANS EN ROUTE TO ARGENTINA.

Berlin (J. T. A.)—Ninety Jewish pogrom orphans arrived here from Warsaw on their way to Argentina, where local Jewish organizations will care for their settlement or adoption into families. The Jewish Emigration Committee here welcomed the children at the railroad station and will provide for them during their stay here.

PALESTINE ADMINISTRATION TAKES STEPS TO PROTECT JEWS AGAINST ATTACKS.

Jerusalem (J. T. A.)—The Palestine Administration is well aware of the warlike frame of mind prevailing among some elements of the Arab population and has knowledge of preparations being made to start a series of attacks upon Jews as a demonstrative protest against the treatment of the British Government towards the Arab delegation in London.

Military officials have received orders from the High Commissioner to hold their troops in readiness for any possible contingency, while several battalions of Indian and British troops are stationed on the east side of the Suez, prepared to make a hurried trip into Palestine at a moment's notice. It appears that the attacks, if they materialize, will begin in Lower Galilee, and British troops are therefore being concentrated near that section. Jewish colonists and members of workingmen groups have asked district governors for permission to carry arms. In several cases this has been granted and the governorates have even supplied a limited amount of rifles to Jewish young men.

Col. Bromley, Director of Defence, recently visited the Jewish colonies in Judah and told Jewish representatives that the Government was taking all the necessary steps to protect Jewish life and property.

CONFISCATE VILNA KEHILLAH BUILDING.

Warsaw (J. T. A.)—The Polish Department of Commerce has informed the Vilna Kehillah that its community centre will have to be surrendered to the Government in July, 1922. The sudden news created a great sensation and much disturbance because the building has been the property of the community for the past 50 years and is entirely paid for. Dr. Wigodski, head of the Vilna Jewish Kehillah, has arranged to see General Zeligowski and petition him for a revocation of the order.

BALACHOVITCH REMAINS IN POLAND; SAVINKOW SETTLES IN DANZIG.

Warsaw (J. T. A.).—Despite the recent treaty arrangement between Poland and Soviet Russia, according to which all counter-revolutionaries having asylum in Poland were to be expelled, the Polish Foreign Minister announces that General Balachovitch, well-known pogromist, will be permitted to remain in the country because he is a Polish citizen and because proceedings are being started against him for his violent acts.

Boris Saviakow and his brother have left Warsaw and will be allowed to settle in Danzig.

1859—Gotthard Deutsch—1921

The Man

RABBI BARNETT R. BRICKNER

PROFESSOR DEUTSCH IN HIS STUDY

PROF. Gotthard Deutsch was one of the last few great representatives of that tendency in modern Judaism, known as the "Movement for the furtherance of Jewish Science." Gotthard Deutsch belonged to the younger exponents of that school.

Jewish Science was an attempt to analyze and re-evaluate that great religious and literary heritage of our people which had accumulated throughout the ages—to dust it off, as it were, and by applying to its study the standards of modern culture and scientific method, to determine what in that heroic heritage was still worth while, to discover what in it had stood the test of time.

Jewish Science arose at a time when the windows of the eighteenth century Ghetto were pushed open, to let the light of European culture stream in. The German translation of the Pentateuch by Moses Mendelsohn, printed in Hebrew characters, was the first cultural "rapprochement" between the Ghetto and Europe. Gotthard Deutsch was an ardent and learned representative of this school of Jewish thought. Aptly may we recall concerning him the phrase "the beauty of Japheth dwelt harmoniously in the tents of Shem." Unfortunately for us, however, he was among the "last of the Mohicans." Gotthard Deutsch was, above all else, a great personality—humanitarian—lovable—kind—he loved people. True, he was a great historian, possessed of a mind that was encyclopedian in its range of knowledge both Jewish and secular; he was a Jewish thinker and scholar, a facile journalist of scope and vision—a humorist—but all these were secondary to his real genius, and that was as a lover of men and particularly of his people.

Gotthard Deutsch would interrupt his lecture to ask a newly-admitted student, who looked troubled, to see him at the end of the "hour." The student's face grew more troubled as the time neared for the bell announcing the close of the lecture period; perhaps he was in for a scolding, or an unpleasant announcement concerning his last examination, or his behavior might not have been exemplary. Deutsch would sit at his desk, his feet crossed, stroking his long patriarchal beard, look over his steel-rimmed glasses as the student approached, and then say with a twinkle in those youthful eyes of his, as his hands reached into his pockets: "How much do you need?" and with this, he would place a few "bills" into the hand of his student, and continue: "Tell me do you like your new boarding home? Come and take dinner with us next Friday." No words of thanks could the student utter. One emotion overcame him, he felt that Deutsch was his friend.

Prof. Deutsch loved a good story and a "Moshel," and no one was fonder of telling them than was he. It has already happened several times, that his students endeavored to collect his "stories" and catalogue them—with no good object in view, mind you—really to compare the collections in order to discover whether the Professor wasn't "taking advantage" of the new classes of students to provoke a laugh with the same good old ones with which Noah whiled the time away in the Ark. Though the professor has passed away and with him have gone many untold stories, the collections as they have been compared at meetings of the Central Conference of American Rabbis, where all the "old boys" meet, have thus far proved Deutsch to be an inexhaustable fountain of humor and wit, comparable only to the depth and profundity of his learning.

Adel. 5314 Main 6980

A. M. P. GOLDBERG

INSURANCE

Territorial Vice-President of the Sun Life Assurance Co. of Canada, extends greetings to the Canadian Jewish Review and his many friends.

His knowledge was not one-sided either. It was many-sided and broad. Frequently his students would interrupt the dry arid stretches of his history lectures, dealing with whether Abaya wore red or green socks and blue pantaloons or yellow and blue socks with red pantaloons, with the query, "Doctor, won't you bear in mind some day to tell us something about this or that, or so and so." The query oftimes was far afield and pertained to a foreign culture or literature. The characteristic reply of the fatherly professor was not a scowl at the "chutzpedike" student, whose query might have been a result of his inattention. No—the professor's reply was not a scowl, but a condescending smile, and with the words, "What do you mean sometimes? I'll tell it to you right away," and "right away" there poured from that mind of his a flow of information that was positively astounding in versatility and which won for him the unending respect, yea, reverence of his students. Deutsch's lectures were not lectures at all in the accepted sense of that term. They did not begin anywhere in particular, neither did they end anywhere in particular. They were supposed to treat of Jewish history, but history to Deutsch was everything the Jews had ever "felt, hoped, written or done"—and not merely this (for this alone would have been Dayenu), but since the Jews lived in the world—the world, too, was his field. But who worried as to the subject Deutsch started with. He was sure to wander from it, and what was even more fascinating, was that he would be sure to tell plenty of stories and jokes. A student might not learn Jewish history under Deutsch in the narrow technical sense of that term, but he learned to know Deutsch—and he became an influence, pervading one's whole thought and spiritual outlook.

Among his boys he was one of the boys—with a "bon mot" and a twinkle he took the student "take offs" of the faculty at the

(Continued on page 8)

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Dr. Deutsch's Unique Will

Cincinnati (J. T. A.).—The last testament of the late Dr. Gotthard Deutsch discloses interesting and unique requests made by the dead scholar and historian. He directs that no more than $50 be spent for his tombstone, which is to be a plain, ordinary slab on which the professor's name, the dates of his birth and death, are to be inscribed in German and Hebrew. The published excerpt of the late scholar's will reads as follows:

"In case of my death, the newspapers shall contain the statement, flowers gratefully but positively declined upon the wish of the deceased. The funeral shall be held in a rigidly simple manner, and my body shall be cremated. Under no conditions shall a funeral sermon or so-called prayer be permitted. Whatever is done in the way of funeral services shall be read from printed books. I would like to have sung the old synagogal hymns from the Musaf of Rosh Hashannah and a German song, 'Ueber den Sternen ist Ruh' (Above the stars is rest).

"My ashes shall be deposited within the grave of my ancestor, Jacob Eliezer Brunschwig, in the old cemetery of Vienna, and if this congregation refuses to comply with this wish, for which a reasonable offer shall be made, the ashes shall be deposited in the grave of my father in Kanitz, Austria. A compensation of $100 is to be offered to the congregation. Should they refuse I leave it to my family to make whatever disposition they see fit."

MRS. STRAUS BLESSES CANDLES IN "HIAS" SUCCAH.

New York (J. C. B.).—Mrs. Oscar Straus, wife of the well-known Jewish diplomat and philanthropist, participated in a very impressive and solemn scene at the Succah of the Hebrew Immigrant Aid Society in New York, where she said the prayer of blessing over the festival candles. Mrs. Strauss stood in the center of a large group of recent Jewish immigrants, many of them pogrom orphans. Ex-Ambassador Strauss accompanied his wife to the ceremonies and delivered a brief address in which he stated that though he himself was an immigrant, he had never witnessed such sorrowing scenes of distress as were met with now that the war and pogrom victims were arriving from Eastern Europe.

Both the visitors, as well as other invited guests, inspected the new "Hias" building at 437 Lafayette St., New York, and expressed great admiration for the excellent facilities and comforts that were there afforded to the newcomers.

FORD BLAMES RAILROAD STRIKE ON JEWS.

New York (J. C. B.).—During a visit to this city, Mr. Henry Ford made a startling statement to newspaper reporters that he saw, back of the threatened railroad strike, the sinister influence of international Jewish bankers who, he believes, have indicated their willingness to finance such a strike.

The statement was reprinted in the "Public Ledger" of Philadelphia, and in other dailies throughout the country.

OFFICIAL DENIAL OF ALLENBY'S RESIGNATION.

London (J. C. B.).—An official denial of General Allenby's resignation as High Commissioner of Egypt was published here to-day.

FELIX M. WARBURG'S MOTHER DEAD.

New York (J. C. B.).—Mrs. Charlotte Oppenheim Warburg, mother of Paul and Felix M. Warburg, died in Hamburg, Germany, according to information which reached here several days ago.

Mrs. Warburg is survived by six children: Aby M., Professor in the University of Hamburg; Max M., head of the Hamburg banking house of M. M. Warburg & Co.; Paul M., formerly member of the Federal Reserve Board; Felix M., of Kuhn, Loeb & Co.; Fritz M., a lawyer associated with his brother in the Hamburg bank; and Mrs. Derenburg of Hamburg, who had latterly directed many of her mother's charities.

STEPHEN WISE URGES SUPPORT FOR HARDING IN DISARMAMENT MOVE.

New York (J. C. B.).—Dr. Stephen S. Wise addressed the monthly meeting of the Council of Jewish Women here and urged general support to the efforts of President Harding in effecting a limitation of armament. Dr. Wise called for co-operation by members of all political parties, maintaining that the President should have the individual support of every American. He established that the animosity and bitterness which ruled the earth to-day constitute the greatest curse and the greatest war cost, and that all these could gradually be removed by a proper handling of the armament situation.

LUCIEN WOLF PRAISES AMERICAN RELIEF WORK.

London (J. C. B.).—In an interview with a representative of the Jewish Correspondence Bureau, Mr. Lucien Wolf expressed his praise for the great work accomplished by American Jewry on behalf of their unfortunate brethren in war and pogrom stricken countries. Mr. Wolf denied emphatically the content of an interview published in some New York Yiddish dailies, according to which he was reported to have "criticized American Jews for not giving sufficient aid to Jewish refugees."

"The very contrary is true," said Lucien Wolf. "The Joint Distribution Committee has done much and is still carrying on its fine work. I have the greatest respect for the services of American Jewish relief committees."

Regarding the interviewer's interpretation of what Mr. Wolf said concerning "Hias," Mr. Wolf explained that the interviewer had misunderstood him. He had not criticized "Hias." "I simply regretted the fact that 'Hias' was not working conjointly with 'Ica,' and I expressed the hope that this was merely due to a temporary misunderstanding."

"MORNING POST" REVIVES "PROTOCOLS" ISSUE

London (J. C. B.).—The local "Morning Post" is beginning to publish a series of articles on the causes of the present world unrest, giving additional evidence of a Jewish world conspiracy. The "Post" announces further that its Petrograd correspondent, Marsden, has himself brought a copy of the "Protocols of the Elders of Zion" from Russia and these have now been translated into English.

That the "Morning Post" has revived the entire issue of the "Protocols," after the London "Times" had definitely established their falsity and forgery, is the cause of considerable consternation here. Practically the entire English press and much of English public opinion lauded the "Times" for its expose, and it was assumed that the "Protocols" were accepted as unauthentic and manufactured for a vile purpose.

"POST" ATTACKS SAMUEL FOR SALE OF GREEK CHURCH LANDS.

London (J. T. A.).—The local "Morning Post" prints an editorial attacking Sir Herbert Samuel for his action in selling the lands and property of the Greek Orthodox Patriarchate in Jerusalem. It will be remembered that the Greek Patriarch in Palestine has been in bad financial condition, almost approaching bankruptcy, during the last few years and that it was on his own suggestion that Sir Herbert created a commission for the partial sale of his property. The action of Sir Herbert Samuel is neither new nor surprising, since it is well known during a year or more that the Zionist Commission has been negotiating with the Greek Patriarchate for the sale of the large Greek edifice on Mt. Zion and that that purchase was consummated some time ago.

POLISH ANTI-SEMITES PRAISE FORD'S SYSTEM.

Warsaw (J. T. A.).—At a public lecture held here by a member of the well-known anti-Semitic society, "Roswoj," Henry Ford's system of anti-Semitic propaganda was highly praised for its "efficiency and excellent results." The speaker argued for an adoption of a similar system in Poland and declared that all the Jews were Bolsheviks and as such a danger to the Polish state.

FORD'S PROPAGANDA REACHES ENGLAND.

London (J. C. B.).—"The International Jew," a recent volume published by Henry Ford's Dearborn Publishing Company, has arrived in England for distribution here. Some book stores have refused to handle it altogether, while very few make a large public display of it.

SOUTH AFRICAN ZIONISTS BUILD PALESTINIAN HOME FOR BIALIK.

London (J. C. B.).—In view of the forthcoming settlement in Palestine of the well-known Hebrew national poet, Chaim Nachman Bialik, the South African Zionist organization has started a fund to build a home for him in Palestine or to present him with some other substantial gift.

RESENTS INSULT AS JEW AND REFUSES POST AS AUSTRIAN MINISTER.

Vienna (J. T. A.).—Dr. Rosenberg, the director of a large English bank here, has refused the post of Extraordinary Minister offered him by Premier Schober, to save the country from its distressing financial condition. Rosenberg was originally offered the portfolio of Finance Minister, but owing to strong anti-Semitic objection the offer was recalled. The Government, however, is seriously in need of a man of Dr. Rosenberg's calibre, experience and influence, and created an office for him, but Dr. Rosenberg felt that this was a slur on him as a Jew and refused the proffered position. In local Jewish circles Dr. Rosenberg's stand is regarded as a dignified defence of Jewish honor, and the Jewish press praises him highly for his action.

"JOINT" TO AID RUSSIAN RELIEF.

Berlin (J. T. A.).—A conference of representatives of the American Joint Distribution Committee, held here, decided that the J. D. C. establish relations with all Jewish and non-Jewish organizations desirous of participating in the relief of starving Russia. Definite decisions as to the measures for adoption were not made.

LLOYD GEORGE'S JEWISH SECRETARY COMING TO U.S.

London (J. C. B.).—Sir Philip Sassoon, well-known young Jewish millionaire, who is private secretary to Premier Lloyd George, is scheduled to come to this country to attend the Disarmament Conference.

DR. OSCAR LEVY TO BE ADMITTED INTO FRANCE.

London (J. C. B.).—Dr. Oscar Levy has, after personal negotiations with Premier Briand, obtained permission to establish his future residence in France. Up to Saturday morning, the day on which Dr. Levy was ordered to leave England because no further extension of his stay had been granted, all negotiations on his part for a future home had been of no avail. It seemed at the moment that he would be in the anomalous position of being forced to leave England and having nowhere to go, but a reply from Paris solved the difficulty, and the noted scholar and translator will now make his home in Paris.

EMPEROR CHARLES' PREMIER BIDS FOR JEWISH AID.

Vienna (J. T. A.).—Several days before the unexpected trip of the Hungarian ex-Emperor Charles from Switzerland, Count Bethen, the Hungarian Premier, delivered a speech in the town of Fuenfkirchen, exhorting against continued anti-Semitism because it was injurious to the interests of the country and unworthy of a civilized people. It appears now that Count Bethen has joined the Karlist attempt to effect a monarchist coup and that his address was merely part of a general scheme to win Jewish assistance in the re-establishment of the monarchy. Secret negotiations, it is learned, have been in process with prominent Jewish financiers and men of affairs in an effort to interest them in the overthrow of the Horty regime. Jews have been promised important Government posts and favorable legislative enactment.

POLISH UNIONS WOULD EXPEL JEWISH REFUGEES.

Warsaw (Jewish Telegraphic Agency).—At a conference of Polish trade unions, held here, resolutions were adopted, urging the expulsion of Jewish children from manual training schools and asking the Government to expel all Jewish refugees from the country. Several influential leaders attempted to prevent the passage of the resolutions, but the chauvanists and anti-Semites were adamant in their insistance on the anti-Semitic measures.

POLISH BOYCOTT GROWS STRONGER.

Warsaw (J. T. A.).—The boycott of Polish merchants against Jews becomes stronger and stricter as every day goes by. Polish anti-Semitic societies throughout the country have set themselves the task of zealously guarding the perfection of the boycott, and make every effort to have its influence extend as widely as possible. Some time ago a Pole in the city of Nalenzow sold a house to a Jew. The Pole was immediately excluded from the anti-Semitic society of which he was a member and the information was published broadcast in all Polish dailies.

While the boycott has failed to effect seriously the Jewish merchants of the larger cities, it has worked havoc in the smaller towns, where on account of extreme internal solidarity, the Poles exclude Jews from all business and commercial affairs as far as lies in their power.

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Goodwillies preserved raspberries, 40c jar.
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Campbell's tomato soup, 6 tins, $1.
Aylmer tomatoes, 6 tins, $1.
Laundry soaps, 14 bars, $1.

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Managing Director

1859—Gotthard Deutsch—1921

(Continued from page 5)

college "feeds" and "shows." As a host, he was genial. One felt oneself sitting at one's father's table. In his presence he never burdened you with his learning. He was a man's man.

He was young with his boys. Frequently he outradicaled them in their own radicalism, whether in the domain of politics or theology. He not merely read and studied everything, but he also acquired new ideas. He affiliated with new movements and thereby set the example in his wide range of interests for his students to follow.

As he exemplified in his life, to be a Jew implied that one had to be a citizen of the world, and Judaism as he preached and practiced it meant, not merely a passing acquaintance, but familiarity, if not a friendship with the best minds of the world, as well as of our own past.

Deutsch not merely lectured to his students, but he frequently placed them after their ordination, and never a square peg in a round hole, for he knew his boys and knew the different pulpits—his range of friends and acquaintances was wide and his recommendation carried weight. He "followed his boys up," visited them, wrote them often, advised and guided them through that "sturm und drang" period of their novitiate.

In his passing away his boys have lost a father.

But his boys were not the only ones who will miss him. What about the hundreds of immigrant Jews of Cincinnati, where he lived for thirty years, who flocked to him in times of distress and trouble, as they did in the Old Country to the "Wonder Rabbi." When nobody could do anything, Deutsch could be relied upon, and he never failed them. With him they were at home. With him they could converse in Yiddish and tell "Maiselach." He spoke their language, though it was only in late years that he acquired it so that he could write and converse in it fluently. His Yiddish journalistic efforts were a labor of love. He was an ardent reader and admirer of Yiddish literature and literateurs, but he had no hope for its future, because the environment was inimical to its development and it was not grounded on a school system for the young. To the immigrant Jew, Deutsch was not a "Yahudi"—he was just a Jewish Jew. His delight was to frequent the orthodox Shul on Shabbos and Yom Tov, and even on Tisha B'Ab, and to see him with his patriarchal face, his big broad striped Talith over his head, shaking to and fro as he murmured the old prayers with the traditional Jewish melodies, was to imagine one of our own fathers, "Abraham, Isaac or Jacob," in worship.

His genuine interest in the welfare of his fellow-immigrants' more recent landing, led him after the Kisheniff progroms to establish several small colonies of Jewish farmers in the environs of Cincinnati. He fathered these refugees and to the last year of his death visited them regularly. His council and encouragement carried them through their hardships and made them self-sustaining and independent. To their children Prof. Deutsch was grandpa.

His views on great public questions and Jewish movements were unique. Many people have set Deutsch down as a Zionist—and still others as an anti-Zionist. In truth, he was neither. He was certainly not a Zionist in the sense that Zionism is properly understood. Philosophically, he was a Jewish Pessimist. He realized better than did anyone else how quickly the Jewish youth in all lands was becoming spiritually assimilated, and his heart broke to see our best flowers flourishing in strange gardens and in foreign soil. He knew that Judaism, to develop and hold the young, must

(Continued on page 13)

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SOCIETY

All Society Items and other local notes should be communicated to the office of the Review by 5 o'clock each Tuesday afternoon in order to appear in the current week's issue. Phone Adelaide 5689.

Mrs. A. Selick and her mother are visiting in New York City.

Miss Beatrice Caplan, who has been visiting her sister in Hamilton, has returned to Toronto.

Mrs. Lou Greenberg, of Montreal, is visiting her mother, Mrs. J. Wilder, 195 Shaw St.

Rabbi Siegel addressed the members at the opening meeting of the Senior Council of Jewish Women.

The Kappa Delta Klub will hold their annual dance on Wednesday, Nov. 30, 1921, at the Prince George Hotel.

Mr. and Mrs. Reznick, of New York (nee Miss Mollie Solway), are visiting Mrs. Reznick's mother in Toronto.

Mr. and Mrs. Jaffe, of Montreal, are visiting Mrs. Jaffe's mother in Toronto.

The informal dance of the Deborah Chapter of the Eastern Star will take place on Wednesday, November 9th.

Mrs. Arthur Markus, who has been visiting her mother, Mrs. Max Cohen, 423 Palmerston Blvd., has returned to Montreal.

The Junior Council of Toronto Jewish Women is holding its annual dance on Wednesday, November 23rd, at Bingham's.

Miss Mary Swerling, of Halifax, is spending the winter with her sister-in-law, Mrs. Maurice Swerling, 18 St. Anne's Rd.

Dr. S. Margoshes, executive secretary, Toronto Zionist organization, left for Hamilton, London and the smaller communities throughout Ontario, to be gone a few days on behalf of the Keren Hayesod.

A jolly and sociable whist drive was given by the Kappa Delta Klub for their members and friends on October 18, 1921, at the home of the president, Miss L. Solomon, 509 Markham St.

The first open Forum meeting of the Temple Centre will be held at 8 o'clock Sunday, November 6th, at the Allen (Bloor) Theatre. Mrs. Emmeline Pankhurst will address the meeting.

Mr. Edmund Scheuer celebrated his seventy-fourth anniversary, Sunday, October 30th, at his home, surrounded by his nieces and nephews. Among the many remembrances received by Mr. Scheuer was a combination smoking set and reading lamp, a gift from his young lady Sabbath school teachers.

The newly organized society, Verein Kultur, held its first meeting last Sunday night at the Zion Institute, 206 Beverley St. A programme of its activities was framed. Among other activities there will be an open Forum. A campaign for public Yiddish libraries will also be planned. Election of permanent officers was postponed for next meeting. The temporary Executive Committee consists of Messrs. Rhinowine, Halpern, Margoshes, Maudelbaum and Kirshenbaum.

Miss Dolly Cohen entertained about thirty-five of her Girl Guide Company at a jolly masquerade party last Saturday night at her home, 98 Blythewood Rd. An enjoyable evening was spent in singing, dancing and playing Hallowe'en games. The assistants were Miss Cecile Cohen, Misses Lillian and Annie Smith, and Misses Rose and Lottie Cohen.

S. B. Kauffman, recently elected director of the Federation of Jewish Philanthropists of Toronto, has arrived in the city to take charge of the work done by this organization.

Mr. Kauffman was engaged in similar work for fourteen years in Indianapolis, where he organized the Public Welfare Loan Association. He spent three years overseas with the Jewish Distribution Committee, director of the Lithuania district.

Y.M.H.A. AND Y.W.H.A. OPEN NEW BUILDING.

October 26th will remain a historic date in the annals of Y.M.H.A. and Y.W.H.A. in Toronto, because on that day workers in the cause of the organizations saw the opening of the new building on College Street.

Several hundred persons came to rejoice in the possession of a home place for these organizations, which play such an important role in the cultural development of Toronto Jewry. They were addressed by Edmund Scheuer, honorary president of the Y.M.H.A., and chairman of the occasion; Rabbi Siegel, head of the University Avenue Synagogue, and Rabbi Brickner, of the Holy Blossom Synagogue.

After the speeches Miss Fanny Silverman entertained with a vocal solo, and excellent jazz music inspired dancing, and refreshments were served.

Active for several years in the work of achieving a new building were J. Harris and Harry Rosenthal, with whom all members of the organization have eagerly co-operated.

Miss Adelaide Cohen is executive secretary on duty at the organization building. She formerly was president of the Junior Council, chairman of the Fresh Air Committee of the Junior Council, treasurer of the Jewish Girls' Club for eight years, superintendent for several years, during the last of which there was an attendance of 10,300, as compared with a former attendance of 6,000. Miss Cohen was at one time recorder and statistician of the Co-operative Board of Jewish Charities and organized a Jewish soup kitchen. For two years Miss Cohen was recorder of the West Downtown

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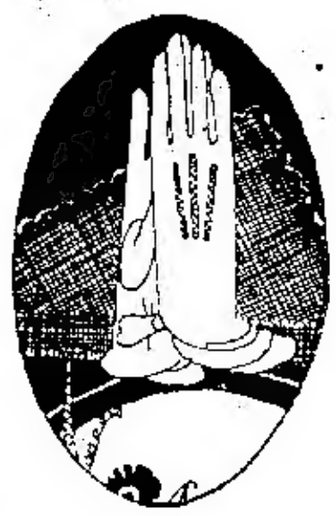

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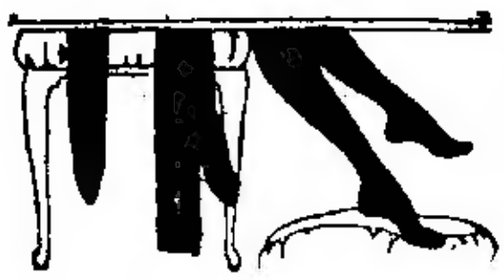

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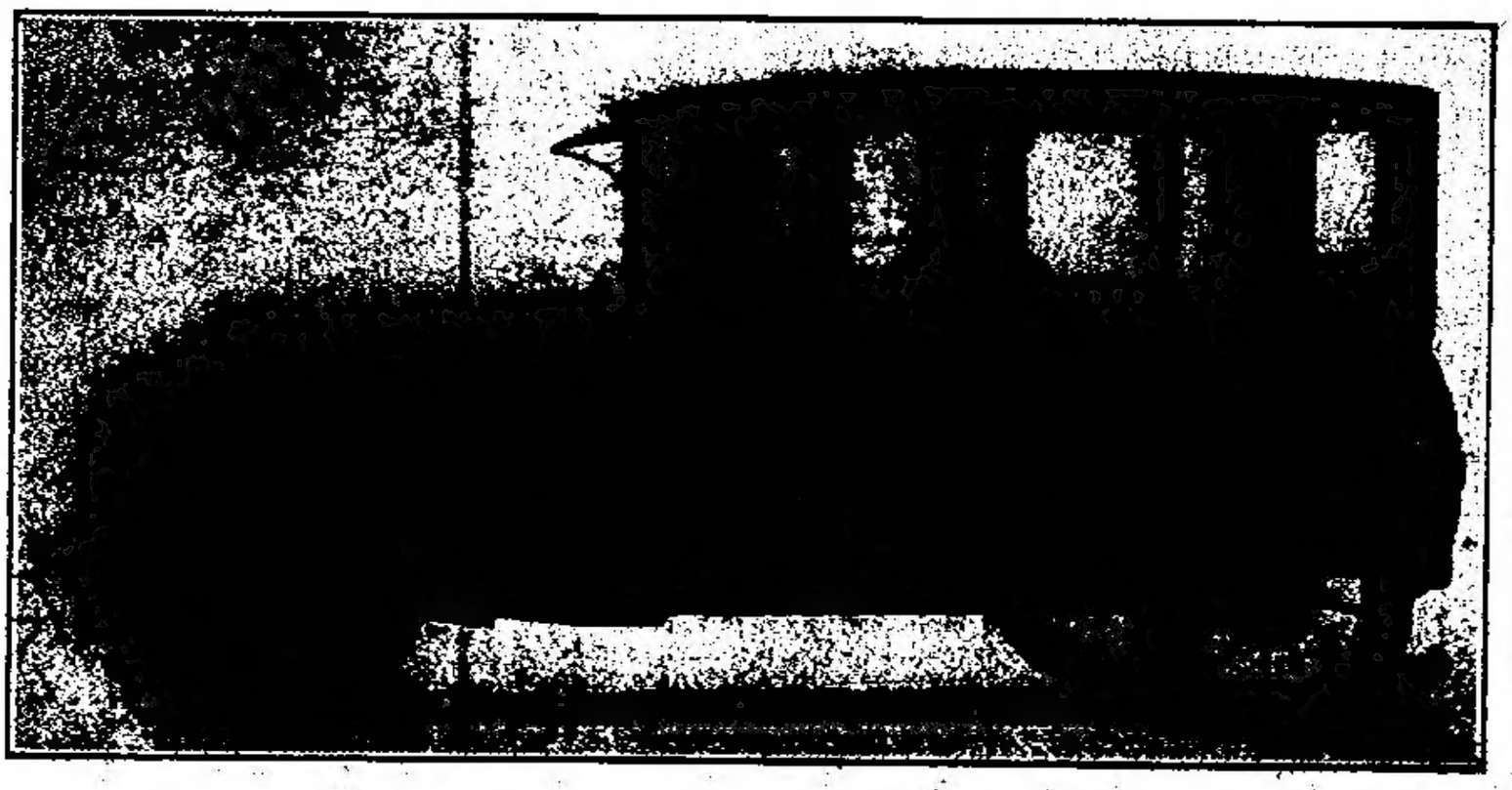


Neighborhood Workers' Association and is now its executive on the staff of the Council of Jewish Women. She is actively interested in general social service work.

Following is a list of officers, heads of committees and committee members:

Edmund Scheuer, honorary president; Julo Allen, honorary vice-president; Joe Harris, president; Joseph Singer, 1st vice-president; Harry Rosenthal, 2nd vice-president; Mrs. I. H. Siegal, 3rd vice-president; E. M. Blankensee, honorary secretary; J. Boas, honorary treasurer. Directors, Mrs. A. I. Willinsky, Mrs. H. Rosenthal, Miss Fanny Yavner, Miss Rose Manilla, Mr. Sprackman, E. Singer, J. Landsberg, J. Danson, C. Draimin, T. Finberg, N. Phillips, M. S. Till, Sam Factor, Egmont Frankel, Chas. Fremes, J. J. Glass, S. M. Mehr, Mr. Sternberg, J. J. De Young Greenberg. Committees — Finance, E. M. Blankensee, E. Frankel, M. S. Till, J. Boas; Auditor, E. Frankel, M. S. Till, J. Boas; Membership, Joe Singer, Messrs. Finberg, Landsberg, M. S. Mehr, and Mrs. Siegal; Social, Mrs. A. I. Willinsky, M. S. Till, Mr. Sprackman, Sam Factor, Mrs. Joe Singer, Mrs. Chas. Fremes; General Activities, Mrs. Siegal, Mr. Finberg, J. J. Glass, N. Phillips, Mrs. H. Rosenthal; Athletics, Mr. Landsberg (convener), Mr. S. M. Mehr, J. Danson, J. Harris, H. Rosenthal, Sam Factor; Religious and Educational, Mr. E. F. Singer, Rabbi Brickner, Mrs. Siegal, N. Phillips, I. Finberg, J. J. Glass; House, Mr. J. Danson, Mr. Sprackman, J. Landsberg, S. Sternberg, Chas. Fremes.

MOUNT SINAI LADIES' NIGHT

Mount Sinai Lodge, A. F. & A. M., No. 522, held its annual ladies' night on Monday, October 31st, at Masonic Temple, Yonge St. Over five hundred people were present and were delightfully entertained throughout the evening. The members, visitors and ladies were welcomed by the Worshipful Master, Mr. J. J. De Young Greenberg, and Mrs. Greenberg. The Worshipful Master then introduced the officers. Previous to leaving the lodge room Mrs. Greenberg was presented with a beautiful chest of silver by the members of Mount Sinai Lodge. The members and their guests then retired to the banquet hall, where supper was served. The toast to the King and the Craft was proposed by the Worshipful Master; to the Grand Master and the Grand Lodge by the Junior Warden, Mr. L. M. Singer; to the Ladies by the Junior Steward, Mr. S. Factor; and the toast to the Visitors by the Senior Warden, Mr. J. B. Danson. Mrs. B. R. Brickner responded to the toast to the ladies. Favors in the form of leather case writing pads were given to each of the ladies present. Dancing then took place in the ball room until the early hours of the morning. The success of the evening was due to the untiring efforts of the committee, Mr. B. Seigler, secretary, Mr. Reuben Cohen, Mr. A. Clavir, Mr. L. Rose and Mr. J. H. Greenberg.

HADASSAH IN TORONTO.

The Jewish women of Toronto and of Ontario will undoubtedly be glad to learn that the management of the Canadian Jewish Review has been kind enough to allot a definite space in their welcome periodical for the regular recording and discussion of the doings and events of Ontario Hadassah.

As a purveyor of real live news of interest to the Jewish community which it serves, it could not but recognize the importance and significance of the work of the Hadassah organization. Jewish life without Hadassah is as incomplete as a home without out Hadassah news would be equally as incomplete.

This being the first issue of the paper and the first introduction of this feature, it may be well to give a brief sketch of the purpose of Hadassah in general and of the situation of Hadassah in Toronto in particular.

When the first call of modern Zionism was sounded throughout the length and breadth of Jewry, the echo could not but resound in the hearts of the Jewish women. To the Jewish mother and to the Jewish daughter Zion meant as much as to the man. Indeed more so, for was not the home steeped in the memories and the traditions of the ancient Zion? The thought of the Oldland was ever interwoven in the intimacies of Jewish life. And the Jewish women thrilled at the clarion notes of the nationalist revival.

For a long time the Jewish woman served in the ranks of Zionism side by side with her husband, father and brother, doing the work prescribed for Zionists everywhere. She attended meetings, organized societies, helped in the collections for various funds, and in general, took part in all the Zionist undertakings, without any consciousness of a special fitness as a woman for particular phases of the work.

When the sphere of practical work in Palestine opened up, the Zionist woman began to perceive that there are certain aspects of land building which she was temperamentally better qualified to cope with than mere man. The problem of sanitation, for one, required a great deal of attention, and here she could be particularly useful. It became apparent that she could enhance her value to the cause by organizing as a separate body and ministering to the needs which she could best appreciate and best serve.

Thus there came into being the Hadassah organization—an organization of women Zionists banded together for service to the cause of a new Palestine. In the United States the new organization, under the masterly guidance of that rare personality, Miss Henrietta Szold, became instantly a success. During the war, when the responsibility for the support of the Zionist cause devolved upon American Jewry, the Hadassah of America played no small part in the upkeep of the Zionist activities in Palestine. The Hadassah Medical Unit in Palestine was one of the brightest pages in the history of the recent accomplishments in that land.

For some years Canadian Jewish women were satisfied to do their Hadassah work under the auspices and guidance of the American Hadassah organization. The first Hadassah group in Canada was organized in Toronto some few years ago, and subsequently other groups were organized in Montreal and in various other cities, but all remained affiliated with the American Hadassah organization.

At the last Zionist Convention, held in Montreal in January, 1921, the Canadian Hadassah women embarked upon a new and independent career. Representatives of the Hadassah groups from all over Canada gathered at Montreal and laid the foundation for a Canadian Hadassah Federation. The Canadian Hadassah Federation is now recognized as the women's department of the Zionist Federation of Canada, empowered to look after its own affairs in its own way. This change in the status of Canadian Hadassah necessitated in many cases the reorganization of the local Hadassah groupings. In Montreal the system of small Hadassah groups with their local Council prevailed before the Convention and no change was necessary there. In Toronto, however, only one group existed, a large one, to be sure, consisting of several hundred members, but nevertheless only a single organization. Here a change of system had to be instituted. In order to broaden the scope of Hadassah appeal and to make the organization more wieldy it was found advisable to break up the large central society into smaller groups, and at the same time to organize new groups in the different localities of the city. In this way it was expected to call into play a vast fund of energy and enthusiasm which could not find room for expression in a single organization. The creation of such groups naturally made it necessary to form a co-ordinating agency in the shape of a Council; similar to the one in Montreal.

Now there are in existence seven groups, and a Council consisting of representatives of these groups.

The first big work undertaken by the Council is that of the "Palestinian Bazaar." The Bazaar will be held at Mosher's Arcadia on December 12th, 1921. The groups have been at work for months gathering material and preparing for this affair. There is every prospect that it will be a success. A gratifying feature of the local Bazaar is the interest taken in it by various non-Hadassah organizations in the city who have pledged valuable assistance. Toronto Jewish women are all united in the effort to make the Bazaar for Palestine a success. In Montreal a similar Bazaar has already taken place some months ago, and the organizing ability of the women there is attested to by the fact that they have cleared a net profit of over seven thousand dollars. Toronto women have this mark to aim at.

S. K. B.

HOLY BLOSSOM SYNAGOGUE HOLDS ELECTION.

Elected by acclamation Sunday, October 30, the following men will guide the destinies of the Holy Blossom Synagogue for the coming year:

Leo Frankel, president; Edmund Scheuer, vice-president; H. M. Samuel, treasurer, and E. F. Singer, secretary. Mr. Frankel will hold his position for the fourteenth year.

Seven trustees of the synagogue who were elected are: S. Lubelsky, J. Eisman, S. Lorie, Mark G. Cohen, J. J. De Young Greenberg, S. Merker and I. Finberg.

The salary of Rabbi Brickner was increased by $1,500.

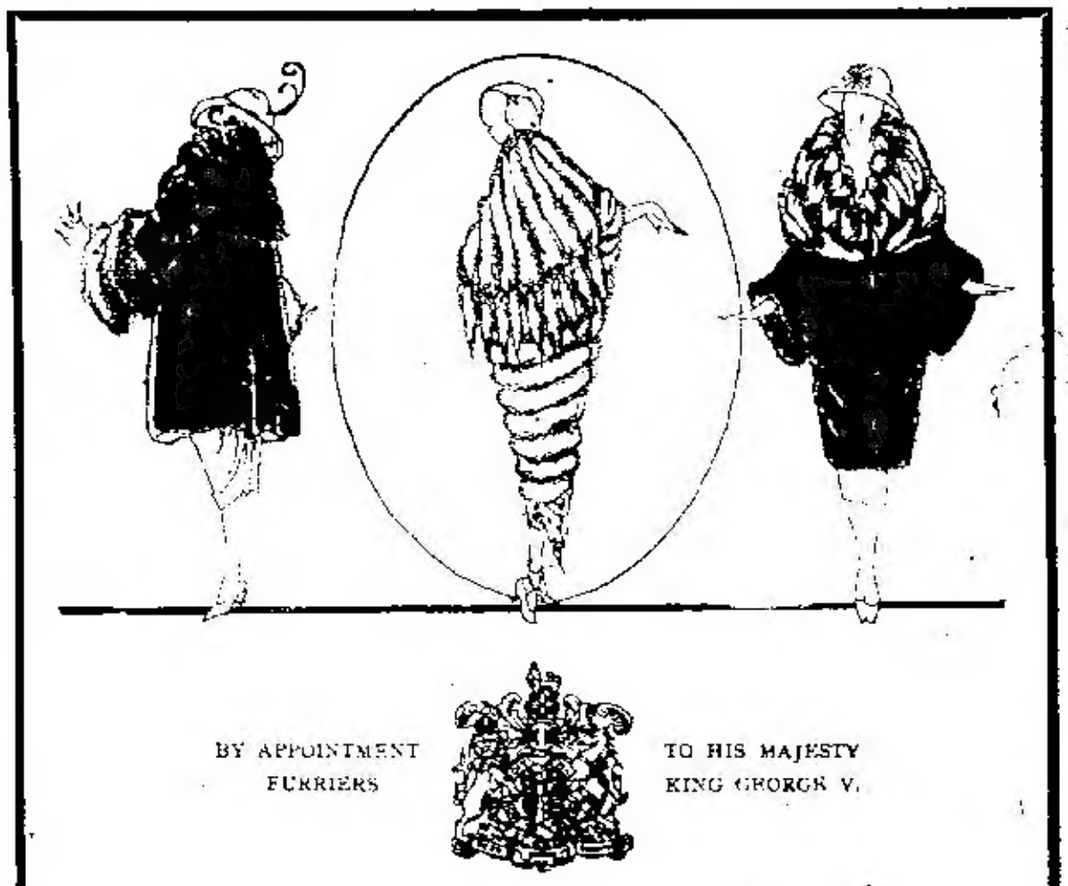
ENGAGEMENTS

STERMAN — HERSHORN — Mr. and Mrs. I. Hershorn announce the engagement of their eighth and youngest daughter, Pearl, to Mr. Nathan Sterman, of Buffalo, N.Y.

MARRIAGES

PULLAN—GRANATSTEIN — Mr. and Mrs. J. S. Granatstein, 138 Madison Ave., announce the marriage of their daughter Rose to Joel Pullan, to take place November 16th.

MEYERS—GRANATSTEIN — Mr. and Mrs. J. S. Granatstein, 138 Madison Ave., announce the marriage of their daughter Lillian to Mr. Irving Meyers, of Rochester, N.Y., to take place November 16th.



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VISE—HOUZER—Mr. and Mrs. J. Houzer, 123 Spadina Road, announce the marriage of their daughter Cecil to Mr. Berny Vise, to take place November 20th.

I. O. B. B.

TORONTO LODGE.

The recent monthly dance was voted a complete success. Good music, good attendance and a good floor made things enjoyable for all those fortunate enough to be present.

Rabbi Julius Siegel, of the University Ave. Synagogue, delivered an excellent address at the last meeting.

The publicity committee report that "Doings" is still in existence and will reappear shortly. The editors have outlined a programme for the coming year that will mean a snappier and peppier paper than heretofore issued. Those of the Review readers who know last year's "Doings" will say that this is impossible.

Many social events are planned for the fall and winter. On November 24th the stag will be held. On December 26th we will hold our annual Chanukah affair. On January 17th the big event— our annual ball.

Meetings are held regularly on the 1st and 4th Monday evenings of the month at the Empire Room of the Prince George Hotel.

THE MISSING BEAD.

A Story of the Ancient Sage.

The following episode in the life of a noble Jew was related to me by Moheh Mleyler, a chazan of the Synagogue Keneseth Manasheh in Damascus, on the authority of a Christian inhabitant of that city, whose father was one of those who lives were saved, writes Abinoam Yellin in the London "Jewish Guardian."

There lived in Damascus in the second half of the eighteenth century, a Jewish magnate of the noble and well-known Farhi family. On account of his great learning and wisdom he was named al-Mu'allim (the Teacher). He was loved and honored by all Jews, Moslems and Christians alike for there was no limit to his benevolence which recognized neither creed nor race. He also enjoyed the favor of high officials, and his good name reached even the Pasha of Syria.

At that time there lived in Damascus a well-known Faqih (a Moslem theologian) who had the entree to the palaces of all the princes, and whose influence was great. To increase his fame with the populace also, he gave out a rumor, which soon spread throughout the city, that on every Friday after daybreak he used to perform the pilgrimage to Mecca. By the aid of special power assigned to him by the Prophet, he was able to reach the Holy Place in a moment, perform the Friday prayer in the Holy Haram, kiss the Ka'aba, and then, having thus duly executed these religious duties, return to Damascus, by the same holy power, before sunset.

Now this Faqih bore a grudge against Christians, and he was ever on the watch for means of afflicting them. Now it happened that he once passed a Christian church and heard some Christian boys laughing loudly in the course of their games. He seized this opportunity and at once reported to the Pasha that some Christian boys had mocked at him and at the Prophet's religion. When the Pasha heard this, he ordered twenty of the Christian nobility to be confined in prison and subjected to such hard treatment that they were in imminent danger of death. News of this reached their brethren, who saw no means of saving them. But one of them said:

"Brethren; come, let us go to al-Mu'allim, for his influence will be strong enough to save them." When al-Mu'allim heard their trouble, he comforted them and promised to do all he could. When they had departed, he thought for long how to deliver the dying men, until, at last, he devised this scheme by which the Faqih himself would be compelled to set the Christians free. In his treasury was a very precious Masbaha (a rosary of beads to count the ninety-nine names of Allah), the like of which Damascus had never seen. This would be worthless if even one bead were wanting.

Now this Masbaha, after removing one bead, he intended to present to the Pasha on the following day, when the Faqih would also be present at the Pasha's Diwan.

On the morrow, when the Pasha saw Farhi enter his room, he greeted him in his usual friendly way and ordered black coffee to be brought. And when the Pasha asked Farhi why he had come, Farhi, placing the Masbaha before the Pasha answered thus: "This Masbaha, my lord, I wish to give to thee. But, to my grief, I have lost one of its most precious pearls, without which it is worthless, and the like of which is to be found only with one of the most eminent Sheikhs in Mecca. Now, our friend here, the Faqih, is going to-morrow on his pilgrimage to Mecca, whence he will return on the same day. If it please my lord, let him take the Masbaha with him to Mecca and there replace the missing bead with one which he can obtain from the Sheikh." The Pasha at once ordered the Faqih to do so.

The Faqih, on hearing these words was terror-stricken, for he used not to go to Mecca on Fridays, but he would remain secreted and shut up in his house. In his perplexity he saw no escape but to enlist Farhi's aid. When he entered Farhi's house, Farhi, who knew why he had come, promised to give him the missing pearl on condition that he would influence the Pasha to release the Christians. The Faqih had to agree to do so.

Thus, by the wisdom and kindness of Farhi al-Mu'allim, the Jew, were the unfortunate Christians liberated from the grasp of death. Jewish Daily News.

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HIS SON CANNOT MARRY.

By S. M. Melamed.

An elderly, long-bearded Jew, with spectacles pushed high on his forehead, entered the editorial offices of a Jewish newspaper, made himself comfortable in a chair, cleaned his spectacles, returning them to their former position on his forehead, coughed a bit, looked around, and after finding the situation satisfactory, asked for the editor.

"Must you speak to the editor personally?"

"Of course," the elderly Jew replied. "It is an important editorial business. I must speak to him personally."

"If this is the case, I will call the editor," a member of the staff said, and within a few minutes, the visitor faced the editor.

"Are you the editor of the paper? Is it yourself?" insisted the Jew.

"Yes, to be sure, there is no imitation, and what can I do for you?"

"It is a very important affair," the elderly Jew said, "and if you will be kind enough to give me a few minutes of your time, I will tell you all about it."

The editor thereupon invited his guest into his private office, bid him take a seat and to tell him his story.

The elderly Jew again cleaned his spectacles, again coughed a little and began the following monologue.

"I want you, Mr. Editor, to help me out, for I am in trouble and this trouble makes my life bitter and unbearable and I want to make an end of it. It is true, it does not concern me personally. It concerns someone very dear to me—my oldest and only son. You know, he is a very good son but not much of a pious Jew. As a matter of fact, he never attends the synagogue, not even on holidays. He does not speak Yiddish and in fact says that he hates Yiddish and since, as you know, I do not know any English, we cannot talk much to one another, yet, being his father, I want him to be happy and be settled in his life. I have urged him time and again to get married, but he will not take my advice and, to the present day, remains unmarried though he is 22 years old. You know, Mr. Editor, I have been the father of three children and was even happy, too. It is true that I had to forego many luxuries on that account such as eating meat more than twice a week or eating more than one meal a day, but I was happy nevertheless and my wife was happy, too. She raised the children with the same care that a rich mother could bestow on them and perhaps more, and they grew up to be strong and healthy and we were both happy to have children, to care for them, and to be settled in life; but my son, you know, is an American boy. He is spoiled and he will not do what is right and what is good for him, yet I think you could bring him back to the right path and make a man and a Jew out of him and I want you to do it for me because I buy your paper every day and my wife reads it, too."

"How do you figure that?" the editor asked his guest.

"Well, that is plain enough," the elderly Jew replied. "You can induce my son to settle down and in the right way."

"What do you mean, to settle down in the right way?"

"You see, that is very simple. My son should marry. You can make him do it, I think."

"Does he want to marry?"

"Yes and no, but he can't."

"What do you mean?"

"Just what I say. He can't."

"Is he sick?"

"Oh! no. He is as healthy and as strong as a tree."

"Is he poor and for that reason cannot marry?"

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"Has he got a girl?"

"I should say he has—a wonderful girl."

"Then why doesn't he marry?"

"Just as I told you, because he can't."

"Is the girl poor and he won't marry a poor girl?"

"Oh! no, the girl is anything but poor. She makes big money too. She goes to the office every day and is quite a business lady."

"Is she perhaps sick?"

"Not at all."

"Perhaps it is she that does not want to marry?"

"Oh! no, she is anxious to marry. That is a well-known fact."

"Perhaps her parents will not permit her to marry."

"She is an orphan."

"And you say she is well-to-do?"

"Of course, she is."

"Then why doesn't your son marry?"

"He can't."

"What do you mean, he can't? If he is not sick or poor and the girl whom he loves so much is not sick or poor either and they are both so anxious to marry, why can't he?"

"That is just the trouble," the elderly Jew replied. "He can't marry. That is to say, he can marry but he can't marry that particular girl because she wants to marry someone else. My son loves the girl but she does not love him. Therefore, he can't marry her, and the girl that loves him, he doesn't love, and he won't marry her, and therefore he can't marry, just as I told you before, and that is the whole trouble. To tell you the truth, Mr. Editor, I wouldn't mind if my son would not marry, but I am afraid of one thing. If he will not marry, he will marry a gentile girl and I don't want that his father-in-law should be an Irishman or an Italian. I didn't raise my son to marry a gentile girl. All these boys in America who do not marry as we married, are always liable to marry gentile girls—that's America. And I want to tell you something else, Mr. Editor. I did not make the long trip from my native town in Poland to Maxwell St., Chicago, that my grandchildren be goyim. Now, tell me, Mr. Editor, how you mean to help me out of my embarrassing position. My heart begins to ache when I only think of the possibility of my son marrying a gentile girl and whenever I try to talk to my son on the subject, he smiles and says, 'What of it? Are not gentile girls as good as Jewish girls? Sometimes they are perhaps better,' and if I try to explain to him how wrong it is for a Jew to marry a gentile girl, he calls me a greenhorn and tells me to mind my own business. Sometimes I feel like slapping his face, but, in America, the police won't permit it, and besides I am afraid of him because he does not even speak Yiddish and is liable to do anything, even to beat his father. What can you expect of a Yiddish son who does not even speak Yiddish and says that he hates Yiddish? I already spoke to the rabbi of the synagogue on this subject and to the elders of the synagogue but they say they cannot do anything. Of course, what can they do? Collect dues—that is all they can do. But when it comes to really important things they can do nothing. American rabbis and American synagogue elders—some rabbis and some elders!

(Concluded next week)

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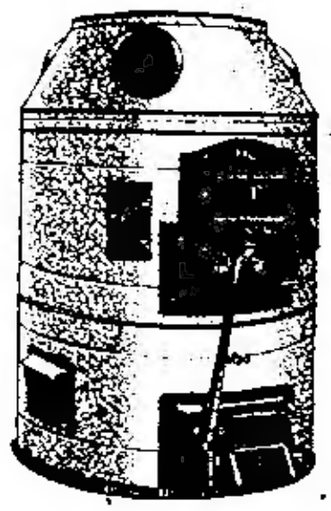

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1859—Gotthard Deutsch—1921

(Continued from page 8)

be founded on a well-established and thoroughly integrated Jewish school system, supplementary to the public school system from the kindergarten through to the university. The absence of this—yea, the very impossibility of the thought of ever developing such a system for the masses of our children in the lands of freedom, made him despair of a Jewish future anywhere. All indications the world o'er, so far as he could collect and interpret them, pointed to a slow but positive disintegration of the Jew as Jew, and it necessarily followed therefore of Judaism. He was, however, deeply interested in the Zionist movement, which frequently he regarded as the pious wish, yea hope of the Jew, but nevertheless as a Chimera from the point of view of its practicability and feasability. He likened the Zionist movement to that of the Conservationists. The gradual disappearance of the North American Indians had led the Conservationists to cry out for the establishment of Indian reservations, where the last remnant, the "She'erith" of the red man could live under favorable conditions and thereby prolong their existence. The same was true of the disappearing animal species—the buffalo—and the buffalo reservations were created so that this heroic American animal might not disappear from the earth's surface. So, too, did he regard the Zionists as Conservationists and the Zionist movement as an attempt to create a Jewish reservation in Palestine, where the She'erith Yisrael—the remnant of Israel that would be saved—could be gathered together under favorable conditions of social equilibrium and thereby the Jewish race be spared from utter extinction. This was Deutsch's view of Zionism. Yet it was his ardent prayer that he might spend his last days in Eretz Yisrael. There he hoped to sum up his labors through devoting himself to scholarly writing. In fact, he was in the midst of his preparations to go to Palestine next summer when he was taken from us.

Prof. Deutsch was too much immersed in people and in the present to devote himself to scholarly productions. He left us little, outside of his personality, that can be designated as a direct contribution to Jewish Science. Though a scientific student of the musty past, Jewish history to him, unlike what it was to his predecessors, Graetz and Jost, did not end with Mendelsohn. He was the only great scholar of his school of thought, who realized the tremendous contributions to Judaism that the East European Jew had made and was making in the last one hundred years.

The enormous card catalogue of current Jewish history records which he collected, is a living tribute to the "liveness" of Deutsch as a historian. His philosophy of Jewish history should become a text-book to those involved in the process of "thinking out" the Jewish question. Past and present united in him romantically—pleasingly.

Though he was the great last representative of Jewish Science, his influence will function in the lives of those who really knew him and who were his boys.

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ANTI-SEMITES CHARGE THAT JEWS AILED KARL "PUTSCH."

Vienna (J. T. A.)—Anti-Semitic newspapers here and in Budapest charge the Jews with having initiated the recent unhappy attempt of ex-Emperor Karl to gain the Hungarian throne. Jews are likewise held responsible for the civil war now being fought in Burgenland, and are accused of activities which purpose to overthrow the present Christian regime in Hungary and establish in its place one which would be controlled by Jews.

"THE DIBBUK" A SUCCESS IN BERLIN.

Berlin (J. T. A.).—Ansky's well-known Yiddish drama, the "Dibbuk," was produced here for the first time last night. The performance was a startling success and attracted an immense audience. Among the guests were Chaim Nachman Bialik, who made the Hebrew translation of the "Dibbuk" for the Moscow "Ha-Bimah"; Baal Machshovos, Herman Struck, and David Yellin, of Jerusalem.

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PLANNED TO ASSASSINATE RATENAU TOGETHER WITH ERZBERGER.

Berlin (J. T. A.).—The "Munich Post" prints a sensational report, according to which the German National Social Party, which is known to be responsible for the assassination of Matthias Erzberger, intended to remove the Jewish Minister Dr. Ratenau in the same way at the same time. The report states that the party has been instrumental in furthering the recent attacks and insults against Jews in Bavaria, and plans a wholesale anti-Semitic propaganda in the country.

LUDENDORFF BLAMES GERMAN DEFEAT ON JEWS.

Berlin (J. T. A.)—The latest war book of the German Quartermaster-General Ludendorff, entitled "War and Politics," blames the Jews for the defeat of Germany in the recent world war and charges that the Jews supported the Allies because they regarded the war as a means of obtaining Palestine and of receiving world recognition as a nation.

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GERMAN REACTIONARIES OPPOSE RATHNAU IN NEW CABINET.

Berlin (J. T. A.).—The right reactionary parties are concentrating all their efforts in opposing the entrance of Dr. Walter Ratenau into the new German Cabinet about to be formed. The anti-Semitic press here attacks Ratenau for his negotiations with Locheur regarding the devastated French territories.

The German anti-Semites are still mindful of a much-advertised letter Dr. Ratenau wrote to a Prussian notable, Von Diezelsky by name, in which he wrote inter alia:

"The Prussian Government gives appointments every year to dozens of baptized Jews, who gain nothing either in competence or in trustworthiness by the fact of their baptism. . . . The utility to the State of these baptized Jews only demonstrates what could be the utility to the State of the unbaptized Jews. . . .

"It is said, 'If we do admit the Jews, where shall we put the boundary line?' That, gentleman, is your business. Make the qualifications as high as possible! Reject all those whose antecedents, education, disposition, talent or character leave the least doubt. . . . From the Jews I expect that they will while subordinated, unceasingly continue their self-education, competing with their Christian fellow-countrymen in all the virtues and serving their country with a love twice as strong. They will, I hope, think of their well-earned rights not in bitterness, but with confidence. God will see to it!"

JABOTINSKY DENIES ZIONIST PACT WITH PETLURA.

Warsaw (J. T. A.).—Some time ago a local Jewish daily, 'Moment,' printed a sensational story of an agreement between the Zionist Executive Committee and General Petlura, well-known pogromist. Vladimir Jabotinsky of the London Executive has sent an emphatic and categoric denial by telegram to the "Moment," in which he says that he personally had had conversations with several men close to Petlura's camp on possible measures to protect the lives of the Jewish population in Ukraine from further pogroms. Jabotinsky declares that there was no intention and there could be no purpose in effecting a definite agreement, and states emphatically there never was one.

MISSIONARIES ACTIVE AMONG POLISH JEWS.

London (J. C. B.).—The local Protestant organ, "Christian," publishes an article giving details of a pronounced missionary movement among the Jews in Poland. The article avers that Polish-Jewish rabbis are assisting the missionaries, largely because of the distress in which Polish Jewry finds itself.

ZIONIST PROPAGANDA AMONG ENGLISH.

London (J. C. B.).—Col. F. B. Patterson, former commander in one of the Jewish battalions, is conducting an intensive Zionist propaganda campaign among Christian Britishers and has succeeded in arranging a long series of Zionist meetings in numerous churches and cathedrals. On Sunday Col. Paterson himself addressed a large gathering in St. Alban's Church in Cheapside. Prominent Gentiles are co-operating with Col. Paterson in these activities.

DR. GASTER RETURNS TO LONDON.

London (J. C. B.).—Dr. Gaster, the Sefardic Haham, has returned to London after an absence of several months, during which he visited Roumania.

BRITISH BOARD OF DEPUTIES MEETS.

London (J. C. B.).—The regular meeting of the British Board of Deputies took place on Sunday under the chairmanship of Sir Stuart Samuel. Lucien Wolf reported for the Joint Foreign Committee, giving details of his work on behalf of the Jewish refugees and homeless. He reported that considerable success had met the efforts of the committee in its negotiations with the Finland Government and that that Government had finally agreed to accept the principle of minority rights, revoking one of the articles in its constitution which excluded aliens from citizen rights. Mr. Wolf likewise discussed representations that had been made to the Governments of Hungary, Latvia and Lithuania because of their restrictions against Jews. He told the members that the Shechita question in South Africa had been satisfactorily settled, thanks to the intervention of the board.

JEWISH RELIGIOUS REVIVAL TAKING PLACE IN RUSSIA AND UKRAINE.

Reval (Jewish Telegraphic Agency).—A strong religious revival is noticeable among the Jewish population of Soviet Russia and Ukraine. Despite the order of the Soviet government that all Chedorim and Yeshivoth be closed, perhaps because of the order, a movement is on foot for the rejuvenation of Jewish religious life. Synagogues and Beth Medroshim in all parts of the country are filled, not only on Sabbath and Holidays, but every day of the week. Synagogues that had been closed for a time have been reopened, redecorated and newly appointed. Scribes are busy writing new scrolls of the Law to take the place of those that were burnt, or torn, or desecrated during disturbances of one kind or another.

Groups among the older men organize to study the Talmud, and the Hebrew language. This movement has spread, not only to old men and children, but to young men and women from 18 to 30 years of age.

Some persons hold that this religious revival is but a temporary one, a direct reaction to the anti-religious epoch of the last few years. But in the meantime, according to reports received here, the movement is being strengthened and Judaism is being inculcated in the consciousness of the younger generation.

THOUSANDS OF UKRAINIAN REFUGEES MUST LEAVE BUKOWINA.

Bucharest (J. T. A.)—General Averescu, the Roumanian Premier, declared that the thousands of Jewish refugees from Ukraine must leave the Province of Bukowina; otherwise the Government will have to take steps against their further residence in the country. Jewish representatives in Bukowina addressed themselves for the second time to General Averescu with the request that he put a stop to the mistreatment of the newly arrived Jewish homeless by Roumanian officials. Averescu explained that the economic condition of Roumania was not such as would permit the thousands of aliens to remain. He advised the Jewish representatives that they themselves arrange the gradual exodus of the refugees from the country.

In connection with the national minority demands of the Jews, General Averescu stated that they must be patient. The Roumanian Government, he said, was trying to fulfill all their demands.

RUMORED THAT ROTHSCHILDS WILL FLOAT 500-MILLION DOLLAR LOAN TO GERMANY.

Berlin (J. T. A.)—It is rumored here that the banking house of Rothschild is contemplating the floating of a 500-million-dollar loan to the German Government which would place it in a position to pay the reparations to the Allied Powers, and to re-establish its industries on a firm basis. The money for the loan is to be found in the United States and in England.

SOVIET-SANCTIONED EMIGRATION BEGINS

Constantinople (Jewish Telegraphic Agency).—The first large group of emigrants which left Soviet Russia with the permission and aid of the Bolshevik authorities, has arrived here after a trip from Ukraine and South Russia, Batoum, and then across the Black Sea. The refugees, most of whom are Jews, are in a sorry plight, and their straits are such that the International Red Cross here has reconsidered its decision to liquidate activities and will provide for the orphans. The newly arrived immigrants brought the information that innumerable groups, comprising many thousands of persons, are soon to be expected from Russian provinces, especially so since the Soviet authorities place no obstacles in their paths. Many of the refugees intend traveling to the United States or to Palestine. Since the Russian quota, according to the United States 3 per cent. immigration law, has not yet been filled, many of the refugees are hopeful of the possibility of entering the country.

REGISTER RUSSIAN RELATIVES OF AMERICAN CITIZENS.

London.—A report from Moscow indicates that the Jewish Commissariat has begun the registration of all Russian Jews who have relatives in the United States who are American citizens. The Commissariat means to facilitate the emigration of such persons, especially those below the age of 18.

REFUGEES RETURNING TO RUSSIA.

Riga.—The movement, on the one hand, of Jews leaving Russia is countered by another which, according to reports that have reached here, has been organized in such countries as Lithuania, Latvia and Poland. Russian refugees who have resided in these countries for a more or less extended period are organizing themselves into groups and are preparing to re-settle in their former Russian homes.

GERMAN COMMUNISTS BEGIN ANTI-REFUGEE MOVEMENT.

Berlin (J. T. A.)—The German Communists have started a very determined struggle against the continued influx of Russian Jews. The Communist organ, "Rote Fahne," publishes an article which maintains that the 150,000 Russian refugees now residing in Germany are all of the bourgeois element, many of them being bankers, financiers and ex-officers of the Czar's army. The Communists demand that the Government expel these aliens. Otherwise, the workingmen will themselves adopt measures to effect this end. In Jewish circles here the new movement has caused much disturbance, especially in view of the fact that a great percentage of the refugees are Jews. Now that the contention of the Anti-Semites against the East-European Jews is reinforced by that of the strong Communist faction, it may be that the Government's hand will be forced and that restrictive measures will be adopted against the refugee movement.

GROWING SIGNS OF GERMAN ANTI-SEMITISM.

Berlin (Jewish Telegraphic Agency).—The German anti-Semitic movement seems to have taken on alarming proportions and is causing the Jewish population of the country considerable distress. The League of Nations' decision on Upper Silesia has, in certain quarrers, been attributed to Jewish anti-German influence and is being used as a butt against Jews. Likewise, the recent increase in prices has been laid to the blame of foreign merchants now in Germany doing business, and at least one German Chamber of Commerce, that in Cologne, has petitioned the German Government to withdraw commercial privileges from aliens.

Disturbances of an anti-Semitic nature recently took place in Charlottenberg, in Bavaria. In Munich, a group of Germans entered a synagogue, defiantly smoking cigarettes, and interrupted the Succoth prayers, tore prayer books, cursed and yelled and created general pandemonium.

JEWISH EMIGRATION LEADERS CONFERRING WITH SOVIET OFFICIALS.

Berlin (J. T. A.)—Representatives of the recently formed Jewish World Emigration Committee are conducting negotiations here with representatives of the Jewish Commissariat of Moscow as to detailed arrangements for the proposed emigration of Jews from Soviet Russia. Definite categories of persons who will be permitted to leave the country will be mapped out. The Soviets demand that the Jews make ample provision, and give guarantees, for the care of the emigrants after they leave the Russian border.

In the beginning of November, an agreement between the government of Lithuania and the representatives of the Jewish World Emigration Committee, providing for the passage of Jewish emigrants through Lithuania and their residence there for a limited period, will be signed.

HEAD OF ITALIAN ARMS DELEGATION A JEW.

Rome (J. T. A.)—Dr. Schanzer, the head of the Italian delegation to the Washington Disarmament Conference, is a member of an ancient Jewish family. The honor of first delegate was originally offered to Luigi Luzatti, who refused it.

NEW BOLSHEVIK POLICY ATTRACTING JEWS TO RUSSIA.

Warsaw (J. T. A.)—It becomes clear from reports that have reached this city that a strong movement is developing on the part of Jewish refugees from Russia to return to their former homes in the hope that the new economic policy recently elaborated by Lenin will permit them to carry on their petty trade and merchandizing as in former times, and that they will thus be able again to find a place in the economic structure of the country.

"ICA" CONVENES EMIGRATION CONFERENCE.

Paris (J. C. B.)—A world conference, called on the initiative of the "Ica," will convene at Paris on October 30th. One delegate has been invited from every country, and it is expected that the Joint Distribution Committee and the American "Hias," as well as the British War Victims' Fund, the German Hilfs Verein, the Alliance Universella, and the new European Jewish Relief Organization, will be represented. Dr. Leo Motzkin and Mr. Lucien Wolf are expected here within a few days.

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Toronto Jewish Old Folks' Home.

One of the largest concerts ever held in Toronto took place in aid of the Toronto Jewish Old Folks' Home, 31 Cecil Street, on Sunday, October 30, at Loew's Theatre.

The president, Mr. J. Becker, opened the concert and made an appeal, explaining the activity of the institution for the time of its existence and the necessity of such an institution in Toronto, the work it is doing in making a home for destitute aged of this city and vicinity and the need for aid. Mr. Louis M. Singer was appointed chairman for this concert and made an appeal. Speeches were made by Mr. Nathanson and Rabbi Brickner. Their enthusiasm moved the audience and many donations followed.

The following donated one hundred dollars J. Becker, Mrs. Davidson, Mr. Schwartz, The Toronto Electric Co., Mr. Fauman, Mr. Levy of London, Ont., H. Bierenbaum, Mr. Harris, Mr. Brenner and Mr. Goodman. Seventy-five dollars- Mr. Porter. Fifty dollars—Mr. I. Halpert and Mr. B. Weiss. Twenty-five dollars—Mr. Lawrence, Mrs. Houser, Mrs. Greisman, Mr. Blumenthal, Mr. Halpert, Mr. Rum, Mr. Barash, M. Klotz, Mr. Grenberg and Mrs Rosenberg; and many smaller donations followed.

Loew's Theatre was filled with people who came in the interests of the home. The audience was so enthusiastic that money was thrown on the stage, and only through great effort did the committee succeed in stopping that until the collection started. This was the first public undertaking of the workers for this institution and they were inspired by the great enthusiasm shown by the crowd.

Miss Frances Stein gave a solo, "Shadowland," accompanied by Miss M. Stein, and Miss Mollie Stein, a six-year-old girl, sang and danced. Both of these numbers called forth great applause.

A sketch in one scene, "Younger Days," by Mr. W. Ziegenbaub and Miss Rubin, was ably carried out.

Mr. Max W. Graffstein composed especially for this occasion a sketch entitled "In an Old Folks' Home." It was very touching. This sketch was carried out by Mr. Max W. Graffstein, Miss Minnie Shawr and Mr. Levin.

A 'cello selection, "Kol Nidre," played by Professor Hambourg, accompanied by Miss Farmer.

Miss Pearl Greisman sang "Eili Eili" and an encore, "Elegy," in which she was accompanied by Mr. H. Adaskin on the violin.

Professor Henri Zaplinski played, accompanied by Miss Farmer. He received an enthusiastic welcome, sharing with all the entertainers the cordiality of the audience.

THEATRE

WILLIAM S. HART AT LOEW'S YONGE STREET.

William S. Hart, the virile star in western photoplays, is sure to score another triumph when his latest production, "Three Word Brand," is presented, with a strong vaudeville bill, at Loew's Yonge Street Theatre next week. This is one of the typical William S. Hart pictures, of which the average film fan never tires. Mr. Hart plays three roles in the story, the scenes of which are laid in Utah. He is, first, Ben Trego, the father of motherless twin boys, who blows himself up with gunpowder rather than fall into the hands of savages, after he had sent his two boys away and covered up their tracks. The lads are rescued and one becomes the governor of the state, the other a rancher. Neither knows of the existence of the other and in the development of the plot there are the usual thrills, shooting and the like, the climax being exceptionally dramatic. Of course, there is a beautiful girl whom the cowman loves and wins. Jane Novak is the girl and the support generally is excellent. The photography is artistically done and there is nothing wanting to make this offering one of universal appeal.

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RABBI JULIUS SIEGEL ELECTED HEAD OF UNIVERSITY AVENUE SYNAGOGUE.

The University Avenue Synagogue's new Rabbi is Julius Siegel, elected October 23. Rabbi Siegel comes to Toronto from New York City, where he was graduated from Yeshiva Yitzchak Alchonen and New York City College. He is at present in Chicago for a two weeks' stay.

Rabbi Siegel is 23 years old, unmarried, and came to New York from Europe at the age of 12 years.

I. Brody was elected president of the University Avenue Synagogue at the election; David Lavine, vice-president; Louis Levinsky, parnas; P. Levi, gabbai; and M. Lewis, secretary.

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TEMPLE SISTERHOOD ORGANIZED.

Pursuant to a sermon delivered by Rabbi Barnett R. Brickner, a Sisterhood was organized on Wednesday, October 26, by 21 of the ladies of the Toronto Hebrew congregation "Holy Blossom." This marks the formation of the first Sisterhood in this community. Set aims:

1. To develop greater sociability in the life of the congregation.
2. To foster observance of Judaism in the home.
3. To stimulate spiritual and educational activity.
4. To further the religious and moral development of our children.
5. To become a force for good in the religious life of the community.

The following officers were elected:

Pres.—Mrs. Barnett R. Brickner.
1st Vice-Pres.—Mrs. Julius Eisman.
2nd Vice-Pres.—Mrs. Solomon Lorie.
Rec. Secy.—Mrs. Solomon Jacobs.
Corr. Secy.—Mrs. Harry Samuel.
Treas.—Mrs. Arthur Cohen.

Executive Committee — Mrs. Leo Frankel, Mrs. Wm. Goldstein, Mrs. Percy Hermant, Mrs. Harry King, Mrs. Coleman Miller, Mrs. Jules Heine, Mrs. Sigmund Lubelsky, Mrs. Abr. Willinsky, Mrs. M. M. Cohen.

Meetings will be held every second Wednesday afternoon of the month at the Synagogue Chambers, 115 Bond St. Ladies who are members and seat-holders in the Synagogue are welcome.

HORTHY'S SOLDIERS, ARMED STUDENTS, BEAT JEWS, DESTROY LIBERAL EDITORIAL OFFICES.

Vienna (J. T. A.).—During the very height of the recent Hungarian crisis occasioned by the recent attempt of the ex-Emperor Karl, soldiers of Horthy's forces, together with members of the Awakening Magyar Party and armed university students in Budapest, found time to attack Jews and beat them mercilessly. They operated in groups in various parts of the town. One of these forced its way into a circus attended by a large number of Jews and beat many of these. Another plundered Jewish cafes and restaurants on one of the central avenues in Budapest. A large number of armed soldiers and civilians entered and destroyed the editorial offices of several large liberal dailies, while a number of the Hungarian patriots waited for the editors of the "Budapest Lloyd" until they left the Parliament building, when they set upon them and beat them into unconsciousness.

The House of Esau

By Gilbert Seldes

History would be a more decent affair if we admitted at once that the names we give to events are dictated purely by our own interest and prejudice. It is because we are accustomed to being human that we talk about progress and evolution, and because we like to be American that we think of 1776 as the date of our independence. If we preferred to be British or monkeys, we should have other names for these things; if a second Civil War had resulted in a Southern Confederacy we should consider Appomattox as a beginning and not as an end. We talk of the purity of Latin or the simplicity of an amoeba because in these cases our passions are not seriously involved and we can understand what is meant by a point of view. In the more urgent matters, events dictate names and ideas, and only a few free spirits are, like Remy de Gourmont, courageous enough to dissociate the ideas from the events and the prejudices which give them to us.

It requires only a moderately critical mind to wonder whether the great "beginnings" of our time aren't the ends of things more precious. The Great Peace (a name dictated either by irony or by an intense desire not to be altogether sold in this world) put an end to the oldest monarchy and to the most tenacious federal experiment on the Continent; it also ended two great dispersions: that of the Jews and that of the Poles. I need not describe the difference between the two, and since I have never been a Pole and am without the royalist, Catholic, aristocratic background, I cannot say what temptations assailed the Polish spirit when nationalism was offered. The Jewish case is extraordinarily simple.

When the Jew found himself in possession of a national state he accepted it, because for many centuries nations had been a decisive feature of his life and a thousand compelling reasons and constraints were on him to accept. They began with such persecutions as nations had aforetime visited upon him, and ended, as well they might, with the pressure of Britain's need for another outpost of influence in the Near East. The Heads of the House of Israel forgot one thing: they were putting an end to the greatest, the unhappiest, and potentially the most magnificent experiment in internationalism which the world has ever witnessed. They forgot that one among them had also, long ago, sold his birthright. When they accepted their fate as a nation they put themselves openly in opposition to their destiny as a people.

I know that "destiny as a people" can easily be twisted about in any argument on nationalism. I do not, at any rate, mean "manifest destiny." I mean that the Jew has a definite function in our world, a function for which he is superbly fitted by his experience and which no one else can fulfil: to be international, to exist without a national state and yet to exist; to break down the nationalist system with all its corruptions solely by showing that it is unnecessary. Just as I should say that it is the destiny of the British people to go to sea in ships without being held as a protagonist of the two-Power naval standard; or that it is the destiny of the Bedouins not to go to sea without being necessarily opposed to trade with desert hinterlands.

That negative thing—to be not a nation—suffices the Jew because he can never lose his identity. He is distinguished by his race and to a lesser degree within his race by his religion. He has unity. For 1900 years that unity has been expressed without the cohesion of a state, and over that unity has passed a diversity of allegiance which could never be questioned because it was complete—he had no state and was faithful to any state which adopted or persecuted him warmly enough. The underlying thing was never touched—no more than the fact that I am male, white, and unmarried is affected when I swear to uphold the Constitution. There is a unity between men which women cannot share and a solidarity among whites which may well be a necessary part of their lives. But these things do not make them the enemies of women nor, in civilized countries, the persecutors of browns or blacks. And being a Jew—mihi credo experto—is just like that. That is why the Jew is never merely a cosmopolite and why the negro is not international; because the one has his unity and the other, with no other identity so far than that of color, is insufficiently grounded in himself to resist the inroads of cosmopolitanism.

The Jew as an international being is the result of accidents and disasters. His experience is ample excuse for giving it up, and I hasten to say that I wouldn't for anything restore the Inquisition in order to give the world another martyred example of extra-national life. But the Jew has given up the experiment just at the moment when his bitterest enemies were powerless to harm him, just when he could have redeemed the centuries of persecution, and just when he might, by the simple gesture of refusal, have taken the place he has always claimed — leading humanity, the Chosen People.

I cannot believe that the Jews were chosen by God to perpetuate in ignominious conditions the colossal and bloody errors of a hundred other national states. The Jews have always been proud of their sufferings—offensively to me because so few of them realized how great a thing they were suffering for. Their internationalism has been unconscious, and all the more effective for that. And it is queer now to have American Jews reject the Jewish state in favor of America. That is not a philosophical reason nor even a particularly patriotic one. The sole ground for rejecting the Jewish state is internationalism, nothing else. Even if no new international order were within our reach (it is actually around the corner) it would be enough to reject a national state merely as a blow to the system which stands definitely against our white (or European or Christian) civilization. To accept it at a moment when one great gesture might have questioned the whole foundation of nationalism was simply betrayal; a minor thing for Poland, but for the Jew the betrayal of the one thing, since the idea of monotheism, which Israel has given the world.

I have been told, chiefly by non-Jews, that the Jew must become a national man before he becomes an international man. This might be true if he lacked the inner unity which I have already mentioned; he happens not to need nationality. And enthusiasts have informed me that the alien must accept the leadership of the Jew in Palestine ("alien" means "present inhabitants" as it did in Alsace in 1871), and that the Jew will assert his independence of British influence in time, by violence if necessary. Then, firm in his nationalism, he will give the world the new internationalism. This is fairly bad thinking: the two great leaders whom the Jews have given to the world came one before, and one some years after, the Jews were a strong and independent state. And to me it sounds very much like saying that I must kill my father in order to repent magnificently of parricide. — Nation (New York).

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DR. RATENAU NOT TO ENTER NEW GERMAN CABINET.

Berlin (J. T. A.).—Anti-Semitic influence in Germany has succeeded in keeping Dr. Walter Rateau, well-known industrial expert, out of the new German Cabinet. In the last hours before the final completion of the Cabinet, Dr. Ratenau's opponents succeeded in preventing his name from being presented for the post of Minister of Reconstruction, which he has occupied heretofore. The office is still unfilled, and in Government circles here it is expected that, since no more capable man is likely to be found, the Government will be forced to appoint Dr. Ratenau.

WEIZMANN COMING TO AMERICA FOR A SHORT VISIT.

London (J. C. B.). It was learned here yesterday on good authority that the Washington Disarmament Conference will utilize James Arthur Balfour's presence at the Conference to discuss the question of mandates unofficially.

It is learned further that Dr. Chaim Weizmann, president of the World Zionist Organization, will pay a short visit to the United States during the month of November. He will not, however, accompany the delegation which sails for America on November 5th. That delegation as at present constituted, consists of Nahum Sokolow, Chaim Nachman Bialik, Otto Warburg and Dr. Goldstein. For the time being, Jabotinsky remains in Europe.

HORTHY ADHERENTS ASSAULT JEWS.

London (J. C. B.). The Vienna correspondent of the local "Daily Telegraph" confirms reports of the assault of Jews in Budapest and West Hungary during the recent monarchist coup, and tells of wholesale looting of Jewish stores and demolition of Jewish restaurants and cafes.

JEWS FORCED TO DECLARE THEMSELVES POLISH CITIZENS.

Warsaw (J. T. A.). Polish officials conducting the present census in East Galicia are forcing Jewish residents there to record themselves as Polish citizens and do not permit them to enter "Yiddish" as their mother tongue.

In Lemberg and in numerous places in East Galicia, a strong movement is developing on the part of Jews to refrain from participation in the census, because it is felt that the alignment of the population as it is marked in census records will be used against the Jews when the question of minority rights in the country will be dealt with.

WANT JEWISH CONGRESS IN ROUMANIA.

Bucharest (J. T. A.).—A movement has started here to call a Roumanian Jewish Congress to deal with the problems of Jewry in this country. The local daily, "Mantuiream," declares that negotiations conducted hitherto between Jewish representatives and members of the Government have been unsuccessful because of the lack of Jewish union. It advocates the immediate creation of an all-inclusive, representative Jewish body.

WAS "ICA" DIRECTOR.

London (J. C. B.).—The "Pall Mall Gazette" learns that the late Sir Ernest Cassell, prominent banker and financier, was a director of the Ica at the time it was founded by Baron de Hirsch.

ZIONIST NOVEL TRANSLATED INTO ARABIC.

Jerusalem (By Mail). Mr. Sellid Daoudi of Cairo informs Dr. Hugo Borgman of the Jerusalem National Library that he has prepared for the press an Arabic translation of Mapu's famous Hebrew novel, "Ahawath Zion" (Love of Zion). This will be the first Zionist book in the Arabic language.

UKRAINIAN REFUGEES SETTLING IN SOUTH AFRICA.

Rome (J. T. A.).—Several large groups of Ukrainian refugees have passed through Genoa and Trieste on their way to South Africa. Some of these have limited means with which to re-establish themselves, while some will receive aid from South African Jewish organizations.

POLAND CONFISCATES JEWISH ESTATES IN EAST GALICIA.

Warsaw (J. T. A.).—The Polish Land Commission has confiscated the holdings owned by Ehrenbrot, Landau, Kreizer and Ecker in East Galicia. In addition, the Jewish large farmers, Steiner, Weister and Seidman, have been forced to release land held by them on a rental. Hundreds of Jewish workingmen hitherto employed on these estates will now have to find their livelihood elsewhere. It appears that this new move is but another part of a well-planned Polish scheme for throttling Jewish economic life in Poland.

RUSSIA PERMITS SPECIAL RELIEF FOR JEWISH REFUGEES.

Registration of Jewish Emigrants Begins Throughout Russia—Wives and Children of American Citizens First to Leave.

Berlin (J. T. A.)—The local office of the newly created Jewish Emigration Committee has received an offer from the Soviet Government to provide special relief to the thousands of Jewish refugees in the region around the Dniester River and in South Russia and Ukraine. Food, clothing and shoes are to be introduced across the Bessarabian frontier, and distributed directly to the Jewish refugees by Jewish representatives.

The Emigration Committee has wired its acceptance to Moscow and a reply from the Central Soviet Government giving final and definite permission, is expected here to-morrow.

Your correspondent had an interview with one of the executives of the Berlin branch of the Russian Jewish Social Committee, who informed me authoritatively that the Soviet Government was prepared to legalize and facilitate the emigration of economically non-productive persons who had relatives abroad who were citizens of a country. The Soviets are prepared to establish contact with an authoritative Jewish organization, in whose hands will be placed the task of transporting the emigrants in Russia and through neighboring countries.

The local office of the Russian Jewish Social Committee has informed the executive of the Jewish Emigration Committee that Soviet officials have already begun the registration of Jews who desire to emigrate from Russia and who have relatives naturalized in America. Wives of naturalized American citizens constitute the first category which will be permitted to emigrate. Next to these are children below the age of 18 whose parents are United States citizens.

The Jewish Commissariat in Moscow has instructed local representatives of the Jewish Social Committee to begin the registration of prospective Jewish emigrants throughout Russia.

THE CAFE OF DREAMS.

By Elias Lieberman.

I made Narodnick's acquaintance at a lecture. All sorts of intellectual sponges usually attend lectures, and the chronic breed is uninteresting. Information oozes from them too freely and it goes out as it came in without chemical changes due to digestion. But Narodnick was different.

It was not the fact that he needed a shave which especially distinguished him from the others, nor that his forehead was high, nor that he carried three books under his arm. Rather was it the Olympian way in which he ignored the speaker. The talk dealt with "Footpaths in Patagonia," but I honestly believe from the way Narodnick blinked his eyes at the ceiling and twirled his thumbs that he would have ignored even the main-traveled road. As for me, I was gathering data for a special article and was forced to divide my attention in half. One part, through an effort of the will, went to the speaker; the other, joyously involuntarily, roamed toward Narodnick.

After the lecture I went over to him. Men of his type do not insist on formal introductions.

"You did not listen to the lecture," I reproved him.

"Listen!" he shrugged. "Who goes to listen?"

That sounded interesting. I probed further.

"Well, what do you go for?"

He whipped out a box of cigarettes. The brand was one that with liberal premium inducements is exploited for five cents. He offered me one.

"A tsigarett. No?" I shook my head.

"I don't smoke," I apologized, waiting until he puffed contentedly before I resumed the conversation.

"But what do you go for?" I insisted.

"To dream," he assured me. "Doesn't Patagonia sound as if a man might dream about it?" He drifted into Yiddish and I responded in kind.

"I have the most beautiful dreams," he confided. "Come along and I'll show you many more like me. You're not busy, I hope. A man must never be too busy to dream. Have you never heard of me, Yossel Narodnick, writer of feuilletons?"

Knowing the sensitiveness of writers, I admitted with reluctance that I had never read any of his work.

"That's all right, that's all right," he reassured me. "Nobody did except myself. You see, I have never been printed. But it doesn't bother me. I write for my own amusement." He smiled shrewdly. "I have at least one sympathetic reader."

He lead me to a cafe situated where Second avenue halts before a Yiddish theater. It halts somewhat in amazement at the fact that each play in succession is advertised there as "the greatest success." It was a mild evening and there were as many men outside the cafe as lounged about at the tables inside. The theater electric signs blinked their superlative message into the unresisting night.

Narodnick and I sat down at a marble-topped table. The air was thick with tobacco fumes and a-hum with conversation.

"Why doesn't the waiter come over?" I inquired after we had chatted for 15 minutes.

"The waiters never come over," said Narodnick in a voice that sounded like the faint wash of the sea in a distant shore. "They are busy thinking about eternal truths. You have to call them."

We made frantic signs to a benevolent patriarch who shuffled over to us apathetically. His eyes were fixed on the transom above the door.

"Coffee and nussknipfel for two," Narodnick ordered.

"Everyone here has some favorite dream," he explained to me. "You see that old fellow looking at the floor and forgetting about his coffee? He used to be a great actor once—in Germany. He always dreams about the old days. His life is in the past."

"And those two men in front of us arguing so heatedly?"

"Harmless," Narodnick assured me. "Two basting-pullers explaining to each other the right way to reorganize society. Don't mind that. There isn't a man, woman or child on the East Side who couldn't run the government. But each one has a different method."

"I see," said I, munching at the nussknipfel.

A tall, stout man walked in just then, followed by a short, stout man. The tall one wore a high silk hat and tapped his cane importantly. Evidently he was a personage followed by a person. The short one sported a plebeian derby worn at a rakish angle. The cigar in a corner of his mouth was slanted toward the rim of his hat.

"Who are they?" I inquired.

"Dreamers like the rest. The big, fat fellow is Savelly Taberefsky, the star actor-manager. He never plays at benefits like the one to-night. He dreams he's a great actor and that the boulevards of all the capitals in Europe and South America are filled with people whispering about him. The little fellow worships him and dreams that he's walking with a god." There was a hush of awe in the cafe as the mikado and his umbrella bearer proceeded augustly up the aisle.

In succession Narodnick pointed out to me a retired opera singer, four poets of nature, love, satire and weltschmerz, the proprietor of a sweatshop with a passionate desire to play Hamlet some day, a dentist who had taken part in the Russian revolution of 1905, a playright who dreamed of wealth, another who aspired to three meals a day, another who fiercely demanded fame from posterity and scoffed at existing actor-managers, including even the great Savelly himself.

The trades and professions represented in this mixed assemblage were many. They ranged all the way from buttonhole makers and knee-pants operators down to lawyers and vegetarians.

"They are all dreamers—everyone of them," murmured Narodnick, as he puffed away at his favorite brand.

"And you, Mr. Narodnick, what vision haunts you in this—this cafe of dreams?" I asked curiously.

"No two nights are alike," he replied. "You see, I haven't worked for two weeks and that keeps me busy dreaming. To-night, as I sit here, my dream is especially pleasant." He was lost in reverie.

"Yes," I gently urged, wondering what rainbow of the fancy was to be visualized for me in all its prismatic colors.

"I dream that I'm paying my rent," he concluded, sipping his coffee.

SON OF MENDEL BEILIS DEAD.

Jerusalem (J. T. A.). Pinchus Beilis, son of Mendel Beilis, the hero of the famous Passover blood-libel story, died suddenly in Tel Aviv at the age of twenty-two. Young Beilis was a champion athlete, a graduate of the Jaffa Gymnasium, and a sergeant in a Palestinian Jewish battalion.

ASSIMILATIONISTS WOULD CURB JEWISH PRAISE OF EINSTEIN.

Berlin (J. T. A.)—Jewish assimilationists here are opposed to the large amount of enthusiastic praise that has been showered by Jews upon Professor Albert Einstein. It is maintained that the exaggerated lionization of Einstein is not due to a belief in the scientific ability of Einstein or in his genius, but is called forth merely by his being a Jew. It is asserted that continued praise for Einstein would therefore be an additional cause for the growth of anti-Semitism.

Was Rich—Now Poor

Canadian Press Despatch.

New York.—Harry H. Hollins, member of the now defunct, but once powerful stock exchange house of H. B. Hollins and Co., testified to-day that he had only $150. Hollins and Co. failed recently for about $5,000,000.

The above item which appeared in the newspapers recently illustrates in a striking manner the fickleness of fortune.

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POLAND GRANTS NATIONAL RIGHTS IN GALICIA, BUT OMITS JEWS.

Vienna (J. T. A.).—According to reports which have reached here, the Polish Government is making plans for the granting of national autonomy to minorities in East Galicia. It is learned, however, that the demands of the Jewish minority will not be satisfied.

JEWISH REFUGEES MUST LEAVE BESSARABIA.

Berlin (J. T. A.)—The evacuation of Bessarabia by Jewish refugees must begin on November 15th, according to the local Russian daily, "Golus Rossay," which prints a Roumanian Government order to that effect.

The national registration of Jewish refugees must end by November 1st, and two weeks thereafter the emigration is scheduled to start. The organization and execution of the evacuation is in the hands of the Central Jewish Committee at Kishinev, which has been informed that unless it proceed immediately with the work, the Government will take the management of affairs into its own hands. It is assumed that most of the refugees will be transferred temporarily to Constantinople.

ARABS PREPARE TO CELEBRATE BALFOUR DECLARATION.

Jerusalem (J.T.A.)—The Arabs of Palestine and Egypt are preparing to celebrate the third anniversary of the Balfour Declaration on November 2nd in their own peculiar way. The Palestinian Society, with branches in Alexandria, Cairo and many cities of Palestine, plans to call a general strike on the anniversary day as a protest against Great Britain's famous pro-Zionist declaration.

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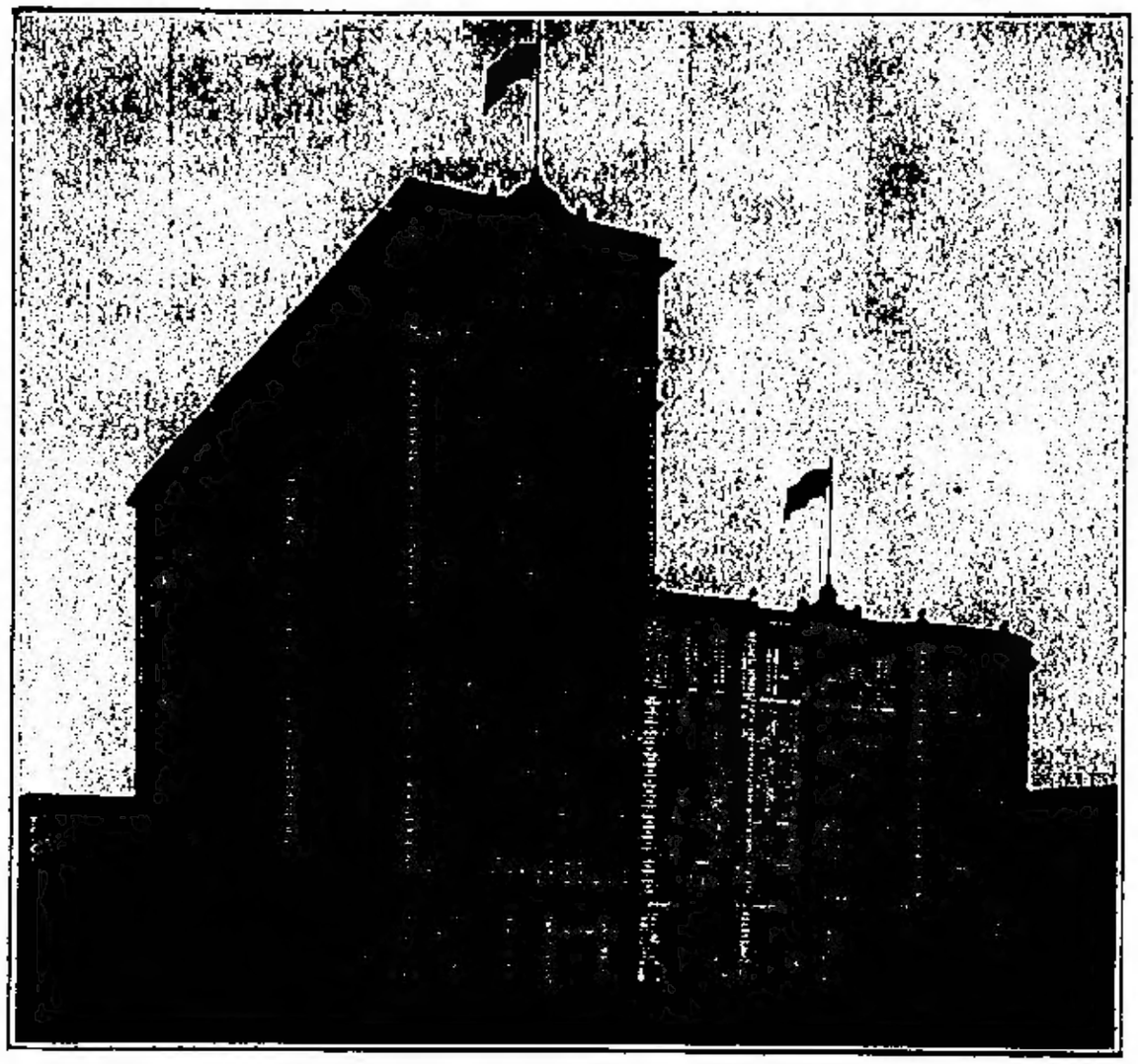

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